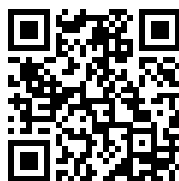


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THE EARLY  
PROPHECIES OF A REDEEMER.

SIX DISCOURSES,

PREACHED BEFORE

THE UNIVERSITY OF DUBLIN.

AT THE DONNELLAN LECTURE, 1863.

BY

WILLIAM DE BURGH, B.D.

PRICE 5s.









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THE EARLY PROPHECIES

OF

A REDEEMER;

FROM

THE FIRST PROMISE TO THE PROPHECY OF MOSES:

CONSIDERED IN SIX DISCOURSES,

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BY

WILLIAM DE BURGH, B. D.,

AUTHOR OF "LECTURES ON THE SECOND ADVENT," ETC. ETC.

"Declaring THE END from the Beginning."—ISAIAH xlv. 10.



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# EXTRACT

FROM

## THE REGISTRY OF TRINITY COLLEGE, DUBLIN.

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"Feb. 22, 1794. Whereas a legacy of £1243 has been bequeathed to the College of Dublin, by Mrs. Anne Donnellan, of the parish of St. George, Hanover-square, in the County of Middlesex, spinster, for the encouragement of religion, learning, and good manners, the particular mode of application being intrusted to the Provost and Senior Fellows:—

"RESOLVED,

"1. That a Divinity Lecture, to which shall be annexed a salary arising from the interest of £1200, shall be established for ever, to be called Donnellan's Lecture.

"2. That the Lecturer shall be forthwith elected from among the Fellows of the said College, and hereafter annually on the 20th of November.

"3. That the subject or subjects of the Lectures shall be determined at the time of election by the Board, to be treated of in six sermons, which shall be delivered in the College Chapel after Morning Service on certain Sundays, to be appointed on the 20th of November next after the election of the Lecturer, and within a year from said appointment.

"4. That one moiety of the interest of the said £1200 shall be paid to the Lecturer as soon as he shall have delivered the whole number of Lectures, and the other moiety as soon as he shall have published four of the said Lectures; one copy to be deposited in the Library of the College; one in the Library of Armagh; one in the Library of St. Sepulchre; one to be given to the Chancellor of the University; and one to the Provost of the College."

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7

## LECTURE I.

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### THE FIRST PROMISE.



XIII

## LECTURE I.

### THE FIRST PROMISE.

---

GENESIS, iii. 15.

*"And I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel."*

**I**F with our present knowledge of the *facts* of Revelation we were left to infer the character of its *prophecies*, there can be little doubt that we would form an opinion very different from what, on examination, we discover to be the truth. For example, knowing, as we do, that, in the words of the Apostle, "the Spirit of Christ" in the Prophets "testified beforehand the SUFFERINGS of Christ, and the GLORY that should follow" (1 Pet. i. 11); and knowing also, from the event, that these two great subjects of Prophecy are distributed, as to the fulfilment, between two Advents of the Saviour, we would naturally conclude that the Spirit of prophecy in speaking of them observed the same order; and that a separate class of predictions announced the *humiliation* and the *glory*, the *first* and the *second* coming of the Redeemer; and further, that Old Testament prophecies, being uttered before the first Advent, would be

for the most part occupied with it, as the proximate event ; leaving to the New—to the prophecies given after the accomplishment of the Saviour's sufferings—to unfold that which was more remote, the prospect of His glorious appearing.

The contrary to this, however, we find to be the reality. For, not only are the sufferings and the glory of Christ not made the subject of two distinct classes of predictions, but, which is more remarkable, the latter is the great theme of Old Testament prophecy ; there being no prophecy of the Saviour's sufferings that does not terminate in a promise of His glory, while the prophecies of His kingdom and glory are many in which no mention is made of His previous humiliation.

Nor is this fact without its explanation, viz., that the subject of prophecy is not detail, but ultimate results. *Its burden and theme is CRISIS.* And this, as best subserving to the two principal ends for which it is given ; on the one hand, as PROMISE, to sustain the faith and cherish the hopes of the people of God in time of trial, by the assurance that "He is the Rewarder of them that diligently seek Him ;" and, on the other, as WARNING, to advertise the world of judgment impending, and, though long delayed, in the end certain of execution ; but, in both instances, "declaring THE END from the beginning."

As it respects the Old Testament prophecies generally, and indeed the greater part of those of the New also, it would seem, however, that we have yet to learn this characteristic of prophecy ; the disposi-

tion being evident in its expositors to conclude that the former, with perhaps a few exceptions, must have received their accomplishment in the first coming of Christ and its immediate consequences,—the diffusion of the Gospel and the foundation of the Christian Church. Whereas it would be much more in agreement with the truth to say (for the reason just stated), that of the prophecies of the Redemption the fulfilled constitute the exceptions ; and even of these it will be found that, when we have read them once to trace in them the promise of “the grace that *hath appeared*” and the “salvation” already effected for us, we have to read them again to learn of “the grace that *is to be brought unto us* at the revelation [the next revelation] of Jesus Christ,” and “the salvation *ready to be revealed in the last time*” (1 Pet. i. 10, with 5, 13.)

To exemplify this statement in the instances of the earliest of the prophecies of a Redeemer on record, in the interval from the Fall to the establishing of Israel in the Land of Promise,—while as yet the Word of God was comprised in a few brief oracles, and prior to the commencement of the regular succession of Prophets which dates from Samuel and ends with Malachi,\*—is the object proposed in the present course of Lectures : not only because, as the

\* So the prophetic age is defined, Acts, iii. 24,—“All the Prophets, *from Samuel*, and those that follow after, as many as have spoken, . . .” and xiii. 20, “He gave them judges about the space of four hundred and fifty years until *Samuel the Prophet*.”—See Davison’s Discourses on Prophecy, V., sections I., II.



earliest, they afford the clearest illustration of the character of prophecy thus defined, but also because, being in each instance the single revelation to the ages in which they were respectively uttered, they will be found to be—not (as again reasoning *à priori* we would have concluded) fragments only, but—comprehensive summaries of the truth afterwards more fully developed ; pregnant oracles, comprising in brief the more copious revelations of after-times ; and so in their exposition furnishing a key to the interpretation of these last, as well as serving to show what deep interest many predictions, usually regarded as long since fulfilled, still possess for the Church even at this advanced period of the Christian Dispensation.

Beginning then with that which first presents itself—the promise of a Saviour recited in the text, given on the occasion of man's fall—here, if in any instance, we would expect to meet with a fulfilled prophecy ; being not only an Old Testament prophecy, but the oldest—the first ever given. Yet here the evidence of non-fulfilment is, perhaps, most clear. For, that it was not fulfilled at the first Advent in the redemption then effected, complete though it was as regards the perfect atonement for sin then made by the death of Christ ; nor yet by His Resurrection and the triumph over man's enemy in his strongest hold then achieved ; nor even by His Ascension and “the preaching of the Gospel with the Holy Ghost sent down from heaven,” and the mighty results

that followed,—that still the serpent's head was not bruised, and, after all this, the *fulfilment* of this promise was yet in expectation, we have the authority of an Apostle for asserting, when, writing to the Romans long after these events, St. Paul, encouraging them in their trials and their conflict with “ manifold temptations ” from within and from without, says, in the very terms of the promise, and with manifest allusion to it,—“ The God of peace *shall bruise* Satan under your feet shortly ” (ch. xvi. 20). While facts may be confidently appealed to in proof that, if not then, neither yet now, is this accomplished,—in the still continued and but too obvious ascendancy of that power of the Evil One in the world, the complete overthrow of which, in the lowest acceptance of the words, is the subject of this prediction. But this will appear more plainly on considering the prophecy as a whole with the circumstances under which it was given ; in doing which our inquiry will be directed to two points,—to determine, first, its main scope and ultimate reference ; and, secondly, in how far it has been, and yet remains to be, fulfilled.

I. First, then, it is particularly to be noted that it is to the serpent, and not to man, the prophecy is addressed, and that it is in fact, in its direct acceptance, a sentence of *judgment* : a threatened doom of the Evil One symbolized by the utter destruction of the creature whose form he had assumed for the better effecting of his purpose,—the crushing of the

head, the vulnerable part (as is well known) of the serpent, and thus a prophecy of man's redemption only as implied in the serpent's fate, and to be inferred from the subjugation of him by whom his fall had been effected. From the words addressed to themselves our first parents would derive no hope. They too were sentences of judgment, unqualified by any intimation of mercy:—

“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

“And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

“Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

“In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return.”

But not so in the case of the serpent's sentence. From it (and for this reason, perhaps, it was the first pronounced) man would conceive a hope of salvation; and this on two distinct grounds:—

1. In the first place, because it is as his enemy and the cause of his transgression the serpent is doomed:—“*Because thou hast done this* thou art cursed above all cattle,” &c. Man's fall is declared to be the serpent's degradation and death, and so, the emblem or assumed form apart, the curse and condemnation of Satan himself. There is, indeed, much ground for the conjecture that this was the

occasion of Satan's own fall: his first sin, envy of man's position, and the attempt to defeat the purpose of God in his creation. For, in the first place, there is the silence of Scripture as to an origin of evil antecedent to the fall of man. It tells us, indeed, of angels who have fallen,—“who kept not their first estate;” but it nowhere gives us to understand that their fall was prior to the creation of the world; though it mentions them as celebrating that event by hymns of praise,—“when the morning stars sang together, and all the sons of God shouted for joy.” Again, there is the fact that evil spiritual agency is ever there represented as having this world for its sphere. Satan himself, “the God” and “Prince of this world;” “the Spirit that now worketh in the children of disobedience;” and his associate wicked spirits, “the rulers of the darkness of this world;” the “principalities and powers on high” (ἐν τοῖς ἐπουρανίοις) not yet consigned to the abyss of hell, but in the seat of power above the earth (Ephes. ii. 2, with vi. 12.) Added to which is the positive information we here possess (confirmed by all subsequent revelations), that, as just stated, his ultimate doom is bound up with man's history and destiny. But, however this be, it is certain that in this fact—that *as his enemy* the tempter is judged—man had the first intimation of a purpose of mercy to himself; whence also his single conception of *redemption* would be the *deliverance from his power* to be anticipated as consequent on the execution of this sentence.

2. But again, as to his Deliverer he would learn, and from this same sentence, that this victory over his enemy was to be achieved by one in his own nature. That as it was by the weakness of man Satan had triumphed,—in “the woman being deceived,” and first “in the transgression” (1 Tim. ii. 14),—so the weakness of man was the instrument which God would employ for his destruction:—“I will put enmity between thee *and the woman*, and between thy seed and *her seed*. *It shall bruise thy head.*” He would not indeed discern the great mystery involved in that title, “the seed of the woman,” now revealed to us,—the mystery of the Incarnation, or the union of the divine and human natures in the person of his Redeemer. Nor could he penetrate into the depths of humiliation concealed under those few words of pregnant import,—“Thou shalt bruise His heel.” He would only see in them an intimation of some suffering to be endured in the encounter on the part of Him who should undertake to effect his emancipation; which, however, would seem only to enhance His triumph by the contrast between the bruising of the “heel” which should tread the serpent under, and the bruising of his “head,” which should be, as it were, his death-wound. But (let it be repeated) we have only to carry ourselves back in imagination to the time, and realize the scene as present to us, to see that—whether we consider the terms of the prophecy, or the fact of its being addressed to the serpent, and a denunciation of judgment on him—*this*, in the absence of the knowledge derived from sub-

sequent revelations, was the view of the redemption which it suggested to our first parents,—the avenging of their wrong upon their oppressor; and consequently, that the only coming of the Redeemer that they would be led from it to look for was A COMING IN POWER.

So much as to the general scope of this first Prediction. Let us now proceed to—

II. Our next inquiry,—How far it has been as yet fulfilled, and what the time of its complete accomplishment?

1. It is fulfilled, and perfectly, as to one most material part, the earnest of the whole, and the preparation for the great victory which it announces. “The Seed of the woman” has appeared. God has already taken into His hands the weapon by which it foretold that the adversary should be defeated. He has “taken hold of” the human nature (see Heb. ii. 16, *marg.*); and this earnest of hope, and confirmation of faith in the promise, *we* now have. The “mystery” long hidden is revealed,—“God has been manifested in the flesh;” God in man’s nature espousing his cause—taking up his quarrel—to effect for him full deliverance from all the power of the enemy. The birth of Christ has explained that in the promise which was the greatest difficulty to faith,—the title of man’s Deliverer, “THE VIRGIN’S SON.” “Unto us the Child is born, unto us the Son is given,” in whose person are united the weakness of man and the power of God! We no longer ask, “How shall

this be?" It is: and, blessed be God, is now the plainest of revealed truths and most certain of facts.

Again.—The Prophecy is far advanced towards its accomplishment, though not yet *fulfilled*, in that part of it which relates to the "enmity" between the serpent's and the woman's seed. This, indeed, may be said to date from the giving of the Prophecy; as from that time Satan's opposition to the promised "Seed" began, proportioned to the degree in which the salvation He should accomplish was revealed and apprehended. From that time the conflict began between those whom the Scriptures designate "the children of the Wicked One," as being actuated by his spirit, and "the children of God," who were even then identified with "the seed of the woman" by faith. And thus, in the light of this earliest revelation to man, the working of Satan from the very beginning is seen to have been in its principle (if the terms may be anticipated) *Antichristian*, as was the true religion from the first *Christian*: faith or unbelief as regards the Saviour Christ constituting then, as now, the one great distinction in the human family as before God; exemplified in the history of Cain and Abel immediately following—the types respectively of two classes which have ever since existed: *the Church*, the witness to Christ and to the hope of His kingdom; and *the World*, the kingdom and dominion of His, and for His sake the Church's, enemy.

But the full manifestation of the "enmity," in this its distinctive character, would be reserved for the

manifestation of Him who is its chief object—for the coming of the Redeemer Himself. And so it was. Then man's new Head and man's enemy (all others aside) stood conflicted: and it was to be seen, whether He who came to justify the human nature—by His righteousness in the flesh to set up the fallen race on a new basis—was equal to sustain the position; or whether, as the First, so the Second Adam should be found weak. Moreover, Satan now entered on the conflict on vantage ground. Not now, as in Eden, having no *power*, and trusting to *deceit* for all, he came armed with all the powers he had obtained by the fall—the power over “the flesh,” or nature of man, on the one hand; and, on the other, the power in the world yielded by him who had been originally invested with its dominion. While Jesus stood exposed to his assaults at the disadvantage, as compared with the first Adam, of having taken the human nature the wreck which the fall had left it—partaking, though not of the disease of sin, of all the “infirmities” it had entailed.\*

The issue we know. Satan having first tried in vain his power over the flesh in the way of temptation, was then driven back upon his other resource—his power in the world; and with this he seemed to have prevailed when he had succeeded in persecuting to death “The Holy One of God.” But it was only “the bruising of the heel” of his con-

\* Heb. iv. 15: “Touched with the feeling of our *infirmities* [*ἀσθενείας*] . . . in all points tempted (*i. e.* tried) like as we are, yet without sin.”



queror, as the Resurrection of the Saviour was soon to show,—His living again out of death in that life by which He was “declared [*or* determined] to be the Son of God with power,”\* and “the Prince [*or* Author] of life” to His redeemed.† The wound was indeed mortal, but only as regards the life of the flesh, which the Saviour came,—not to reprieve from the sentence of its deserved death,—but to condemn by bearing its sentence Himself on the cross: that His redeemed, crucified also to it with Him, might live with Him out of His grave, and “walk,” as he was raised, “*in newness of life*” (Rom. vi. 4). But of this mystery Satan was ignorant (as was even the Church, comparatively speaking), until it was developed in Jesus risen: and *then* he learned that, in killing the “Prince of Life,” he was unconsciously fulfilling “the determinate counsel and foreknowledge of God” as to the redemption, and was the very instrument in His hand of man’s salvation!

And now, we would suppose, was come the time to execute the threatened judgment and to “bruise the serpent’s head.” So thought the disciples when they asked of the risen Saviour, “Lord, wilt Thou at this time restore again the kingdom to Israel?”‡—that kingdom with which later Prophecies (as on future occasions will be shown) always identify the kingdom and glory of Messiah. But the time was not yet. The mystery of “The Seed” awaited a further development which was to give new scope to the serpent’s “enmity,” and with a like result. For

\* Rom. i. 4: compare ver. 3.

† Acts, iii. 15, *Gr.* and *Marg.*

‡ Acts, i. 6.

now was come "the adoption" of the Church in Christ. Now was to be revealed that purpose which could not previously have been apprehended—that Christ in His resurrection should become "the Head of a Body;" of those, namely, who, quickened and regenerated by Him as the "quickening Spirit,"—(in which the Apostle makes to consist at once the analogy and the contrast between Him and man's original Head, the first Adam, 1 Cor. xv. 45),—should be made in very deed His members and united to Him; and with Him, their "Head," form, as it were, "one new man."\* A truth which there is no doubt affords the explanation of an incident recorded in immediate connexion with the first promise, and partaking no less of the character of prophecy, as an expression of faith in it—that "Adam called his wife's name EVE" (that is, "LIFE") "because she was the mother of all LIVING:" of the Saviour, namely, and in Him of all who should live through Him, who alone are "the living" in the true sense. But if one with Him, then with Him to be exposed to the enmity of the serpent, that with Him they may also share the triumph of the promised "Seed." In other words, it was now to be made known that, while it became Jesus, as "the Captain of our Salvation," the Joshua of His people, to be "made perfect through sufferings, for the bringing [*or* leading on] many sons unto glory," these whom He makes sons, and whom "He is not ashamed to call brethren," as being sanctified by one and the same

\* Compare Ephes. ii. 15, 16, with 1 Cor. xii. 12, 13.

Spirit, were to track His path of tribulation through this world, that they might enter into His joy—to “*suffer with Him*,” that they may be also “*glorified together*.”\*

Whence—for the development of this part of the mystery—a space was given to the enemy to work, and a prolongation of his power in the world was permitted: in order (in the remarkable words of the same Apostle, in reference to his own sufferings, —Col. i. 24) to “*fill up that which is behind of the afflictions of Christ*,”—His afflictions, that is to say, in His members, whose sufferings He vouchsafes to make His own, saying to their persecutor, “Why persecutest thou ME?” Which accordingly, it may be remarked, is the true purpose and character of *this present dispensation*, not (as so often stated) the day of Christ’s power and of the triumph of His Church. As regards the enemy, a time for the working and maturing of a new plan of opposition to “the Seed of the woman,” corresponding to His manifestation in this “the fulness of the time”—an opposition more strictly *Antichristian* than in former ages; the working of a “mystery of iniquity,” the “revelation” of which will be the maturity of the “enmity.” And, as regards the Church, a dispensation of militancy, which is its probation for sharing in the victory of its Head when, with the accomplishment of the number of His elect, the mystery of “THE SEED” shall also be perfected; when “in the unity of the faith and of the knowledge of

\* Compare Heb. ii. 10, 11, with Rom. viii. 16, 17.

the Son of God," the "saints,"—the members of the body, the Church,—having "ALL COME TO A PERFECT MAN, to the measure of the stature of THE FULNESS OF THE CHRIST" (Ephes. iv. 12, 13), the enmity of the serpent against Him and them shall be frustrated; and, as under *His* feet, so also under *theirs* (as a New Testament promise, already quoted, more expressly states), he shall be finally "bruised." But this leads us to,—

2. The last question proposed,—When shall this be? or, What is the time of this Prophecy's complete fulfilment?

The answer to this question will, it is presumed, have been already anticipated: that it will be at the Second Advent, "the coming in power," "the APPEARING and KINGDOM," of the Lord and Saviour Jesus Christ.

This would follow both from the scope of the Prophecy and its fulfilment hitherto: from its being, as we have seen, a denunciation of *judgment*; and also from the development of the predicted "enmity," which,—as directed first against Christ, and then against His Church taken into union with Him, and forming (as we have also seen) part of the mystical "seed of the woman,"—was to continue so long as the Church is "militant on earth," and the baptismal profession and calling of Christ's disciples is "to fight under His banner against sin, the world, and the Devil;" which, it will be admitted, is until His return, or so long as this dispensation lasts.

But we are not left to inference : for the Spirit of prophecy has furnished us with a comment on the text before us, from which we learn not only what and when shall be the end as regards the bruising of the serpent's head, but also what shall be the last form and working of his enmity ; and which, as an exponent of the brief oracle before us, is a most important context of Scripture, though not (that I can find) noticed by expositors in this connexion : namely, *the history of the Dragon-power of the Apocalypse*, occupying from ch. xii. to the end.

To enter into a detailed or circumstantial review of so large a portion of the sacred text is not (it is scarcely necessary to say) here intended, as that belongs rather to a commentary on this book of Scripture.\* Suffice it to say, that we have there, in the first place, vividly pictured in vision the enmity of the serpent to the woman and her seed at the opening of chapter xii :

“ And there appeared a great wonder [or sign, *Marg.*] in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

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\* The reader who would see such a notice is referred to the work of a predecessor of the Author's in this Lectureship :— “ Six Discourses on the Prophecies relating to Antichrist in the Apocalypse of St. John. Preached before the University of Dublin, at the Donnellan Lecture. By James Henthorn Todd, D. D., M. R. I. A., Fellow of Trinity College, Dublin.” 1846.

The Author may be allowed also to refer to his own “ Exposition of the Book of the Revelation,” *fourth edition*.

“And she being with child cried, travailing in birth, and pained to be delivered.

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

“And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.”

Where—whether, with some, we understand the literal birth of our Lord to be intended; or, as required by the principle of homogeneity, and in keeping with the emblematical character of the whole vision, a crisis in the history of the Church preparatory to “the bringing in again [the second time] the first begotten into the world”<sup>\*</sup>—that the event recorded, or predicted, is a special fulfilment of the first prophecy in the Bible, is very evident. To which, indeed, an express reference is made at the ninth verse, where this “great red dragon” is interpreted to be “the Serpent” of Eden, and to symbolize, as did it, “the Devil,” or “Satan:”—“And the great Dragon was cast out, *that old Serpent*,† called the Devil and Satan, which deceiveth the whole world.” The difference being, that in Eden he is “*the Serpent*” coming in by subtlety; here in the plenitude of his power as “Prince of the world,” and, therefore, re-

<sup>\*</sup> Heb. i. 6, *Gr.* and *marg.*

† Lit. “The serpent of old,” ὁ ὄφις ὁ ἀρχαῖος.

presented by "*a Dragon*,"\* and with "seven heads crowned." Foiled in which attempt to destroy the child destined to overthrow his rule, it is added, ver. 17,—

"And the dragon was wroth with the woman, and went to make war with *the remnant of her seed* which keep the commandments of God and have the testimony of Jesus Christ."

After which follows, ch. xiii., his plan for carrying on this "war," or persecution of the Church, by the agency of One, under the emblem of "*a Beast*" or monster, of whom it is said, "the dragon gave him his power, and his seat [*Gr.* throne], and great authority;" and further, that—

"... he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Here, again, we do not stop to discuss the question of *fulfilled* or *unfulfilled* as to these visions:—momentous though that question is felt to be, especially as regards the latter of them,—because it is not necessary to the present purpose. For, granting that this monster of tyranny and blasphemy, this embodiment of Satan's whole power in the world,

\* *Δρακων*, "a large species of serpent."—See the Lexicons.

has already arisen, and has even been long in existence, still it is undeniable that this same "Beast" is found, and in the full exercise of this power, at the very coming of Christ; in opposition to whose kingdom he is then leagued with "the kings of the earth" symbolized by his "ten horns," then represented as "crowned:" as may be seen on referring to the latter part of the 19th chapter, which records the vision of the Lord coming in judgment on this wide-spread Antichristian confederacy, attended with the noble army of martyrs, and the goodly company of His saints, to whom (according to the promise already quoted) it shall be granted to share His triumph, and "execute upon the enemy the vengeance written:"—

"And I saw heaven opened, and, behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself.

"And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet



that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

Upon which defeat of his representative, "the Antichrist," follows the judgment of Satan himself (ch. xx. 1-3); no longer suffered to be at large—"going to and fro in the earth," or, as "the prince of the power of the air, the spirit that energizes the children of disobedience," overruling "the course of this world"—but "bound" and consigned to the prison of "the bottomless pit" or "abyss;" preparatory to his final doom at the general judgment afterwards mentioned (ver. 10), when he is "cast into the lake of fire where the beast and the false prophet are:" where, again, we observe the same designation is given him as at the opening of this drama—"that old Serpent, the Devil, and Satan."

And thus the Bible ends, as it begins, with the mystery of *the serpent-power* of which, parallel with the mystery of "*the promised seed*," it is the progressive development. Thus does this, the first and most ancient of prophecies, contain within it the germ (so to speak) of the whole of Revelation subsequently and to the end of time. In the words of another,—“This original promise of mercy to man is the dawn and dayspring of prophecy:” and more, as it is the first prediction, so “it may seem to point out something of the general aim and design of all the rest; as introducing the Revelations of prophecy, so

itself a principal one always in view, to which all other predictions, even when not specifically relating to it, are yet subservient, by promoting nearer purposes, which, however, all centred in that one design. For prophecy, having begun with the prospect of man's redemption, could be directed in its after course to nothing greater . . . Intermediate predictions there are, and of another kind, interposed from time to time. But the original subject is resumed and prosecuted through the whole body of ancient prophecy: in the Patriarchal, in the Mosaic, in the later age, still kept in sight." . . . And again:—"To Adam was given a hope of the redemption of his race. This was the primitive promise, *and the last cannot go beyond it*. For, man's redemption, begun in his present state of being, and hereafter to be completed, is a work which extends itself to the whole duration of his existence, and runs out into the infinitude of the Divine mercy. *The scope of prophecy was therefore as large from the first as in later ages.*"\*

But while thus comprehensive in its scope, we have seen that the great theme of this prophecy is (as was premised) a victory yet to be achieved—the final triumph of man's Deliverer over man's enemy. Whence this first promise is still the object of the Church's hope; for the fulfilment of which we now wait in common with those of old,—with patriarchs, and prophets, and the "cloud of witnesses," begin-

\* Davison's Discourses, III. sect. i.

ning with the first believer, who "by faith have obtained a good report:" who still look for that coming of the Saviour which it more immediately predicts as the consummation of their and our redemption; and, in anticipation of it, join in heaven to re-echo the prayer of the Church militant in earth,—

*"That it may please Thee, finally to beat down Satan under our feet."*

May we hasten the event while with renewed fervency we respond—

*"We beseech Thee to hear us, good Lord."*

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[See *Appendix A.*]

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## LECTURE II.

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THE PROPHECY OF ENOCH.



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### THE PROPHECY OF ENOCH.

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ST. JUDE, ver. 14, 15.

*"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."*

IT was stated in the preceding Lecture that a distinguishing feature of the prophecies of the Redemption, from the beginning, is, that they are occupied rather with its *results* than with the details of its accomplishment; with the *glory* of the Redeemer rather than with His *humiliation* and *sufferings*; and that, with comparatively slight notice of the interval, they hasten to the END and CRISIS, which is their constant theme, as presenting, with the perfection of salvation, the great object of faith and hope to the redeemed. One example of this has been already given in the first promise, which, it was shown, mainly, though not exclusively, points to His coming in power and judgment—that coming which *we* have learned to distinguish as His second Advent,—and

to the final triumph to be then achieved over the enemy of man. But it is not on a single proof that this character of prophecy and of the scriptural expectation of the Church from the beginning should rest. If true, we will naturally look to have it confirmed by the prophecies that follow; and accordingly it is not a little remarkable that the next prophecy of the Redeemer's coming,—the second on record,—is one of the most unequivocal and exclusive in all the Scriptures in its reference to His glorious appearing; so much so that it is not the proof of this that need engage us, but the additional light thrown prospectively on that event.

And here, in restoring this prediction of "Enoch, the seventh from Adam," to its place, it is not thought necessary (even did the occasion permit) to discuss the question whether the Apostle quotes from some record extant at the time; or only adopts a generally received tradition; or speaks by direct revelation: as it is sufficient for our present purpose that it is quoted by him, and thus has the same authenticity as the Epistle in which it is preserved. It may be mentioned, however, as an interesting fact, that it is found nearly in the same words in an apocryphal book entitled "The Book of Enoch," for a translation of which, from an Ethiopic MS. recently discovered, accompanied by an elaborate dissertation on its history, we are indebted to the late learned Archbishop Lawrence; who infers from internal evidence that it was written a short time before the Christian era

by a Jew under this assumed name. Though, it should be observed, this fact—that the prophecy is found in it—proves nothing as to the inspiration of the book, even supposing (which is doubtful) the Apostle to have quoted from it; as it only goes to show that an apocryphal book may embody the tradition of an inspired truth known now to be so on the Apostle's testimony, and which, the great probability is, both he and the author received from a common source—a tradition which preserved uncorrupt some other facts not recorded in the Old Testament Scriptures: of which a remarkable instance occurs a few verses before in this Epistle in the allusion (ver. 9) to the contention between Michael the Archangel and the Devil about the body of Moses, of which we have no notice elsewhere; but referred to by St. Jude evidently as a fact of which those to whom the Epistle is addressed had previously heard, and so authenticated and corroborated by him, together with the tradition in the text. [*Appendix B.*]

Proceeding, then, to the consideration of the prophecy, we shall find its illustration not a little assisted by taking it in connexion with the notice of the Patriarch which we have in the Scripture history. This is indeed very brief; being merely the record in the genealogy from Adam to Noah, Gen. v., of his exemption from death and the reason of it:—*“And Enoch walked with God; and he was not, for God took him.”* But, though brief, it is a material



addition to the testimony contained in his prophecy. For—

I. First, by combining the information from both, we gather distinctly *the character of the times in which he lived*, or, in other words, *the circumstances under which the prophecy was uttered*.

1. When we read of Enoch, that he “walked with God,” we may, at first view, see nothing more in the words than a description which applies equally to all the saints of God at every time and under all circumstances; a comprehensive expression uniting the two great essentials of a state of salvation,—*reconciliation to God and communion with Him*. Reconciliation,—for here surely the question of the prophet applies, “Can two walk together except they be agreed?”—(Amos, iii. 3.) And if man be by nature (as the Scriptures state) “at enmity with God,” then must he be reconciled to God before he can “walk with Him.” And thus we have evidence that at this early period faith apprehended that “atonement” by which reconciliation for sin has been made, and which had its divinely appointed type in the sacrifices, beginning with that of Abel. I say “divinely appointed:” for there can be no *faith* without a *revelation* or *appointment* from God. And when therefore we read of Abel that “*by faith* he offered to God a more excellent sacrifice than Cain” (Heb. xi. 4), and again of Enoch, “*By faith* Enoch walked with God” (Ib. 5, 6),—we read that then, as now, acceptance with God was through that Saviour “in whom” God is

revealed "reconciling the world to Himself." While again, in that same brief character we read what was then, as now, the effect of this reconciliation,—that it was not alone reconciliation in a *judicial* sense by the removal of the barrier which sin interposed to access to God, but *actual* and *effectual*, in the counteracting of the alienation of the natural mind by that redeeming love which is at once the source of our pardon and the true motive to repentance; turning the heart of man again to Him from whom he has so grievously revolted, and binding anew to His service by an everlasting obligation. This (I say) to "walk with God" would at all times and in all cases imply; and with this also that *separation from the world* which, so long as evil predominates in it, and its course is counter to the will of God, is imperative on those who would follow Him fully and faithfully,—and accordingly is distinctive of the true people and servants of God in all ages.

2. But on further consideration we shall be led to conclude that in Enoch's instance this character implied yet more than this, and that this testimony was borne to him under very peculiar circumstances.

For, when we find it written of him alone in the genealogy where his name occurs, that he "walked with God," the inference seems to be forced on us that he lived in a time when "the faithful were diminished from among the children of men," even until none else remained to whom this testimony could be borne: which derives a strong confirmation from

the singular interposition in his behalf recorded in connexion with it,—that “he was not, for God took him,” i. e. that he “was translated that he should not see death,” as the Apostle interprets the words, Heb. ix. 5,—an evidence (he adds) of the truth that “there is a reward for the righteous,” and that it is not a vain thing to serve God:—“By faith Enoch was translated that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony that he pleased God. But without faith it is impossible to please Him: for he that cometh to God must believe that He is, *and that He is a rewarder of them that diligently seek Him.*” But an evidence of this truth—(from its extraordinary nature we must conclude)—made necessary by the infidelity of the age, which denied that reward, and with it the existence of a future state, of which this event was also a signal and incontrovertible proof. Such as, in a later age, was the like interposition in the case of Elijah; who before his translation had been the bold and uncompromising, though likewise solitary, witness for the Lord at a time when idolatry had overspread the entire kingdom of Israel, and in consequence had to wander about as an exile with a price set on his head, only saved from death by repeated miraculous intervention.

This inference as to Enoch's times is, however, established beyond doubt by his prophecy, which states the character of his day to have been universal “ungodliness,” and not only “ungodliness,” but

open blasphemy:—"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon ALL, and to convince all that are ungodly among them of all their *ungodly deeds* which they have ungodly committed, and of all their *hard speeches* which ungodly sinners *have spoken against Him*." That is,—the unbelief and spirit of apostacy first manifested in Cain had infected his immediate race, as was to be expected, the rather as it is intimated that they lived to themselves, when it is said that "Cain went out from the presence of the Lord, and dwelt in the land of Nod" (which means "*exile*" or "*banishment*"), where "he builded a city" (Gen. v. 16, 17): confirmed by a remarkable notice by the sacred historian in connexion with the birth of Enos, son of Seth (born to Adam after the death of Abel, and so named because considered to have been "*substituted*" for him),—that "then began men to call upon the name of Jehovah," or, as the margin reads, "to call themselves by the name of Jehovah;" which is understood by all commentators to denote a renewed profession of the true religion, or revival of the true worship, in this branch of Adam's family, from the import of this same expression in other places of Scripture. But even in this branch faith had subsequently and, it would appear, rapidly declined; as is evident from the testimony of "the *seventh* from Adam" (and the seventh in this line of Seth), against not only the prevalent ungodliness, but, as just remarked, the open blasphemy of his times; a notable illustration, it may be also observed, and

fulfilment in one part, even at this early period, of the first prophecy,—as regards, namely, the “*enmity*” against the promised “*Seed*.” For this is not a description of ordinary wickedness or licentiousness, but (if we may again anticipate the term) of Antichristianity: not only “ungodly deeds committed,” but “hard speeches spoken *against Him*,” that is, against “the Lord” whose coming was the subject of promise and of expectation on the part of the godly: these “ungodly” being, on the other hand, the development of “the seed of the serpent,” —“the children of the wicked one,” and the agents of the arch-enemy carrying into effect, then as now, his opposition to the Christ.

Such the character of Enoch’s day, and such those with whom he had to contend. Against this tide of overflowing ungodliness had he to maintain his “walk with God:” and more, in the face of this opposition to make the fearless testimony recorded in the text! Which leads us, from the circumstances under which it was uttered, to notice,—

II. In the second place,—The Prophecy itself, and its fulfilment.

1. That, although the second Prophecy of the Redeemer’s coming, it is a prophecy not of His first, but of His second and yet future appearing, has been already remarked, and is too obvious to require proof. The only question there can be is as to its appropriateness, in this view, to the times when it was given; or the application to those to whom

it was addressed—the world of Enoch's day—of a prediction the fulfilment of which was so remote. Though when it is remembered that of this interval nothing was then revealed—that then, as now, it could be said, “of that day and hour knoweth no man,”—the difficulty that *we* find in this fact is in great measure removed: since we can well understand how, notwithstanding this long delay, the threatened judgment would have all the effect of present warning to the men of that generation.

Still, it is admitted, there does appear to be some more immediate and special application to the ungodly of that day, and a reference to some more imminent judgment in the words, “Behold, the Lord *cometh* to execute judgment,” . . . . especially as addressed to a faction actually combined in open defiance of the Lord, and whose opposition to the Truth had arrived at so fearful a height: and such an application and reference it may be shown accordingly to have had—a primary fulfilment, and in a way which throws a very important light on the fulfilment of Prophecy in general.

For, as the language of the wicked in reference to the Lord's coming in judgment ever is, “Let Him make speed and hasten His work that we may see it, and let the counsel of the Holy One of Israel draw nigh and come that we may know it;” and as experience proves that “because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil;” so He, “to whom are known all His works

from the beginning of the world," has provided that, in the long period during which the judgment of this and the first Promise should be deferred, it should be "brought near" at certain intervals in vivid *types*, or *primary fulfilments* of the Prophecy, according as the advance of the apostacy to consummation from time to time called for such an intervention to check it until the purposes of God in the continuance of the enemy's power should be matured. One of these types—the most perfect and accurate of all—by which the Lord's coming was (as it were) anticipated, was THE DELUGE; and in so saying, be it observed, we do not go upon conjecture or any fancied analogy (the only foundation for many alleged types), but on the warrant of our Lord Himself and one of His Apostles. Of our Lord, when in His prophecy of His Second Coming He gave this as one of the signs of it,—“As it was in the days of Noah, so shall also the coming of the Son of Man be;” the antitype in this particular especially—the ungodliness and worldliness of the age which shall render men incredulous as to the warning of that coming judgment: as He adds, “they did eat, they drank, they married and were given in marriage, they bought, they sold, they planted, they builded,”—that is, they went on as usual notwithstanding the notice of coming judgment, first by Enoch, and afterwards by Noah—“until the day that Noah entered into the ark, and the flood came and destroyed them all.” (St. Matt. xxiv. 37; St. Luke, xvii. 27). In accordance with which, St. Peter also,

having rehearsed the facts of the Deluge, says (2 Ep. iii. 7)—“But the heavens and earth which are now are by the same word reserved unto fire against *the day of judgment and perdition of ungodly men*.” not—observe—“the day of judgment” in the sense of the great assize or last judgment of all flesh, but in the first instance of the “judgment and perdition of the ungodly” of that age, of whom the Apostle is there speaking—a matured apostacy like to that visited by the Deluge, and which shall be the cause, morally speaking, of that second destruction of the world by fire, as of old by water,—when “the long-suffering of God,” on which it is now suspended, shall no longer “wait,” and “His Spirit shall no longer strive with man.”

The Deluge was thus a type of the coming of the Lord foretold by Enoch; and here there was an impending judgment which gave to the prophecy before us a proximate fulfilment and special application to the ungodly of his day: for, as Noah was but three generations from Enoch, a calculation of the ages in the genealogy shows that many of the persons who heard the prophecy lived to see it thus signally verified.\*

But that it was not then *fulfilled* (as some have asserted) is demonstrated by the context of the Epistle in which it is found, where we have the positive confirmation of the fact just stated, as in—

\* Enoch being contemporary with Lamech, the father of Noah, for 113 years, and not with Noah only because he was translated at less than half the then natural age of man.



ferred from its proximate reference to the Deluge—that the “ungodly” immediately contemplated in the judgment which it predicts were the types of an Antichristian faction upon which the Lord is revealed in judgment at his next appearing. “And Enoch also, the seventh from Adam [says the Apostle Jude], prophesied of these.” . . . . Of whom? For the answer to this question we are sent to the beginning of the Epistle, where he thus announces his design in writing it:—“Beloved, when I gave [*or* in giving] all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation [*quære*, in the prophecies of them uttered of old?]; *ungodly men*, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ.”\* (ver. 3, 4.) And then, after adducing several instances of God’s judgments upon apostates in former times, he thus proceeds to denounce these:—

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

“These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are

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\* Or, “denying our only Master and Lord, Jesus Christ” (see the Greek, omitting Θεόν on good authority).

without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

“Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

“And Enoch also, the seventh from Adam, prophesied of *these*”— . . . .

Rather, “*to these*” (προεφήτευσεν δὲ καὶ τοῖς), that is, in their types and representatives, the “ungodly” of his own times; and “*to these*,” themselves, inasmuch as to them, by this prophecy, “being dead he yet speaketh.” Though not even to these—the apostates of St. Jude’s time—only, as the persons ultimately and exclusively contemplated; but, in them, and more directly still, to the apostates of “the last days,” or the days next preceding the event which is the burden of his prophecy—the Lord’s coming: as the Apostle himself further instructs us in the verses following:—

“But, beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ;

“How that they told you there should be mockers **IN THE LAST TIME**, who should walk after their own ungodly lusts:”—

Evidently alluding to the prophecy of St. Peter in the second chapter of his second Epistle (the correspondence of which chapter to this Epistle of St. Jude, not only in subject, but almost in words, has been often noticed), concluding thus:—

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

“That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

“And saying, where is the promise of His coming?”

And to such prophecies of St. Paul as (to take one instance) that in 2 Tim. iii. 1-4 :—

“This know also, that in the last days perilous times shall come.

“For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

“Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

“Traitors, heady, highminded, lovers of pleasures more than lovers of God.”

2. “To execute judgment” on these, then, “the Lord cometh;” and thus (as observed at the commencement of this Discourse) this, the second prophecy of a Redeemer, confirms the character of His coming as promised in the first; and with it the character and issue of this present Dispensation as thence also gathered. For—

(1.) From that first prophecy (it will be remembered) interpreted in the light of the last in the Bible, the closing vision of the Apocalypse,—we learned that this Dispensation issues in a matured development of the “enmity” of “the serpent and his seed” against “the seed of the woman,” by a confederation of the powers of the world under one head to anticipate and prevent the establishment of Christ’s kingdom: which crisis of the serpent-power is the time chosen for the appearing of Him whom

the same prophecy had announced "to bruise the serpent's head." And this same crisis we have now again here brought before us in another prophecy, which (the emblem aside) describes in plain terms this consummation of ungodliness and Antichristianity at the Lord's Advent; exemplified, moreover, by a type of that event in which, there is ground to conclude, it received a first fulfilment. [*Appendix C.*]

And yet, though thus advertised and warned—by line upon line, by prophecy and type, by Old and New Testament revelations—there is much reason to fear that the Church of our day is far from prepared for such a crisis. A day of judgment to come is, indeed, matter of universal belief, that is, a general judgment of all mankind; and, in connexion with it, a second coming of Christ at some indefinite period. But a day of judgment as regards this Dispensation,—a "day of visitation" as regards the Church and Christendom at large, and the coming of the Lord in that aspect of it contemplated by Enoch, and in which (we have seen) it was typified by the Deluge, in special judgment on the Antichristian,—*this* is apprehended and looked for by few. And not only so, but expectations totally different are entertained by the majority, and an issue of this Dispensation the very opposite to that predicted: not in apostacy and consequent judgment, but in the extension and triumph of the Church, and the enlargement of the kingdom of Christ prematurely considered to have been already and long since established.

Meanwhile, a fearful thought it is how near we may be to a consummation so little expected! For a longer space has been given to us than to any Dispensation preceding, except that one in which Enoch prophesied; the years of which, however, ours has now nearly numbered. And it is surely, therefore, time to bethink ourselves of "the things that belong to our peace" before they be "hid from our eyes,"—before our day of grace be closed and the day of our judgment come. The rather since though "the day and hour" be unknown, one thing is most certain, that (as we are assured by the Apostle in a passage already referred to, in which he draws the analogy between the world's first and second destruction,—between the Deluge and the Lord's coming), that event and the day of our judgment is suspended on nothing but the "long-suffering of God," now as then "waiting to be gracious" and leading men to repentance, "not willing that any should perish." (See again 2 Peter, ch. iii.) And that, therefore, while men are saying, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation:"—arguing, that is, from observation of the course of nature and the operation of physical causes, together with the cessation for so long of miraculous interposition, that things will continue as they are as long as they have continued, "from the beginning of the creation," or, perhaps, much longer,—the demonstration may be near, which shall "convince" such that (as once evidenced by the de-

struction of all flesh in the comparative infancy of the world, a fact of which "they are willingly [or wilfully] ignorant," and which, if possible, they would suppress) the principle by which that continuance of all things is ordered, upon which they thus reckon, is a *moral*, not a *physical* principle; and that by moral, no less than physical, laws the course of Nature itself is governed and directed.

(2.) But again,—The prophecy before us is also a confirmation of the first promise in another and most material part: namely, as regards not only the enmity of the serpent's seed, but the hope and expectation of those who, like Enoch, should be found faithful in their generation, in the midst of that abounding ungodliness and evil which is its last development. For as we there saw that "the seed of the woman" embraced, together with Christ, all His redeemed, in the unity of that mystical body of which He is the head; who accordingly are participators in His final triumph and victory over the serpent: so here it is said, "The Lord cometh *with ten thousands* [Gr. *myriads*] of His saints, to execute judgment." Where, though some would render "His holy ones" and understand "His angels" (in support of which some copies are adduced which have the word ἀγγέλων), that our translation gives the true sense is evident as well from the scope of the prophecy as from other parallel statements of Scripture. For the prophecy was directed against those in that day who denied, and those in "the last days" who shall again deny, together with the coming of

the Redeemer, the hope of His redeemed; taunting the faithful living with the disappointment of the faithful dead of their looked-for reward: and, therefore, it contains the double assurance,—that the day of their judgment would also vindicate the faith and hope of those whom they despised, by the manifestation of Christ, and with Him “of the sons of God” in His glory,—“the coming of our Lord Jesus Christ *with all His saints*” as saith another Apostle in the very words of the Patriarch-Prophet, (1 Thess. iii. 13); when, as He saith again,—

“He shall be revealed from heaven with His mighty angels,

“In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:

“Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

“When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.”—(2 Thess. i. 8–10.)

And thus,—in conclusion,—we have in this second most ancient of the prophetic oracles, another proof that the faith not only of the first Christians, but of the first believers, was directed in common with ours to the consummation of the Redemption, or the SECOND COMING of the Redeemer; and thus again is the saying of the Apostle verified: “Whatsoever things were written aforetime were written *for our learning*, that *we*, through patience and comfort of the Scriptures, might have [or rather “might hold fast”] hope;”<sup>\*</sup> and might hold fast *this hope*, es-

<sup>\*</sup> Rom. xv. 4 (*Gr.*), so rendered rightly in the Collect for the Second Sunday in Advent: see also the Epistle for the Day.

pecially in the prospect of such times as Enoch's, and of the crisis which his prophecy contemplates. For, if at such a time we would "walk" as Enoch walked, we must have Enoch's "faith:"—faith, not in "the sufferings of Christ" alone as *the atonement for sin*, but in "the glory to follow," with the revelation of which is connected *the reward of faithful service*, which in His wondrous and abounding grace God has superadded to the salvation already bestowed on us; and to which, now as of old, they must "have respect" who would endure to the end under trial and persecution for the truth's sake. As the same Apostle teaches in his exhortation to the Hebrew Christians (ch. x. 36, 37), immediately preceding the catalogue of ancient worthies who set the example of endurance in suffering, among which Enoch is so conspicuous: "Cast not away, therefore, your confidence, which hath GREAT RECOMPENSE OF REWARD. For ye have need of patience, that, after ye have done the will of God, ye might receive THE PROMISE." The "reward" and "promise," when to be received? He answers the question—"FOR [he adds] YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, AND WILL NOT TARRY."

When also, to complete the analogy between that event and the times of Enoch, the faithful who shall be alive will experience a like deliverance to his from the coming judgment, and a like testimony of the Divine approbation in the sight of the unbelieving. His translation is often adduced as a revelation at that early period of a future life, and a



state of retribution after death. And this it was. But it was more: it was a type of an event more closely analogous, revealed in an Epistle but just quoted, where the Apostle, having first stated the hope of the saints who shall have died—"If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him,"—proceeds thus to state the hope of the living:—

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [anticipate *or* precede] them which are asleep.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air [to meet Him coming, and come with Him]: and so shall we ever be with the Lord."—(1 Thess. iv. 14-17.)

"Caught up," as was Enoch, or "translated," and "changed" (1 Cor. xv. 51), that is, transfigured into the image of His glory, that they may "sit down with Him on His throne," and "reign with Him." Well might the Apostle add, "Wherefore comfort one another with these words," especially in view of the great tribulation of that day! against which God has provided this "strong consolation;" His word of promise, exemplified by a type, and more,—confirmed by the evidence of fact.—[Appendix D.]

## LECTURE III.

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THE EXPECTATION OF JOB.



## LECTURE III.

### THE EXPECTATION OF JOB.

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JOB, xix. 25-27.

*"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth : And (though) after my skin (worms) destroy this (body), yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another ; (though) my reins be consumed within me."*

AS the date of the history of Job has been much controverted, and of late its antiquity has been questioned anew by certain German critics, with the aim, but ill-disguised, of disputing the inspiration of this book of Scripture, it may be desirable briefly to state the reasons for considering the prophecy of this Patriarch (as his expectation, expressed in the words now read, may not improperly be termed) next in order of the prophecies of a Redeemer to come, after the promise in Eden, and the prophecy of Enoch.

According to the Usserian chronology, which is that of our authorized version, the time when Job lived was B. C. 1520; that is, about four hundred

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years after the call of Abraham, and thirty before the Exodus. But the same reasons which establish so early a date will warrant our fixing one very much earlier. For,—

1. That he lived before the Exodus is indeed justly inferred from the fact, that neither that event,—nor the wonders in the wilderness, which was, moreover, contiguous to Job's country,\*—nor the Mosaic Law in any one of its numerous precepts, institutions, rites, or ceremonies,—nor, in a word, the people of Israel, are any where alluded to by him or his friends; though their discourse (occupying upwards of thirty chapters) is on subjects which would have derived material elucidation from such reference—especially the appeal to the wonderful works of God by Elihu (chs. xxxiii.—xxxvii.), to which is to be added a like appeal by Jehovah Himself (chs. xxxviii.—xli.): while in all similar appeals or recapitulations in the Scriptures written after the Exodus, its wonders form a prominent topic—for example, in many of the Psalms, the book of Scripture next written after the books of Moses. But for the same reason we infer, that this history dates before the call of Abraham, as neither is there any allusion to the remarkable events of that period: the covenant made with him, by which the character of all subsequent revelations was (so to speak) moulded—the rite of circumci-

\* *Scil. Idumæa*: So Lam. iv. 21: "O daughter of Edom, that dwellest in the land of Uz." See the question as to the country of Job and his friends discussed at length in Bishop Lowth's *Lectures on Sacred Poetry*, Lecture xxxii., at the beginning.

sion, &c. Not omitting the destruction of Sodom and Gomorrah and "the cities of the plain" (also neighbouring to Idumæa, where the scene of this book is laid) which would likewise have confirmed the argument of Job's friends; one of whom accordingly does plainly refer to the Deluge (ch. xxii. 13-17):—

"And thou sayest, 'How doth God know?  
Can he JUDGE through the dark cloud?  
Thick clouds are a covering to Him that He seeth not;  
And He walketh in the circuit of heaven.'  
Hast thou marked the old way,  
Which wicked men have trodden?  
Which were cut down out of time,  
Whose foundation was overflown with a FLOOD:  
Which said unto God, Depart from us:  
And what can the Almighty do for them?\*' (or to them—  
*Marg.*)

2. Again,—The only species of worship mentioned is the one ordinance which existed before the time of Abraham, namely, the offering of sacrifices; which moreover were offered by Job himself, as (in accordance with the practice of patriarchal times, before a regular priesthood was instituted)

\* In addition to which, Dr. Hales suggests, that there is an allusion to the final judgment of the world and destruction of the ungodly by fire, foretold by Enoch, in ver. 20, which he renders thus:—

"Is not their substance cut down?  
And the fire shall consume the remnant of them."

That is, though sinners should again abound, and iniquity spring up again, there is a judgment in reserve for them also. (*Analysis of Chronology*, vol. ii., book i., pp. 111, 112.)

priest in his own family. (Compare ch. i. 5, with Gen. viii. 20). While—

3. On the other hand—the only idolatry mentioned is that which is known to be the most ancient, Zabianism, or the worship of the host of heaven, the sun, moon, and stars (ch. xxxi. 26, 27). Though “images” are mentioned as objects of worship, and called “gods” as early as Jacob’s time (Gen. xxxi. 30–35); and even of Abraham’s father and family before his call it is recorded that they “worshipped false gods” (Josh. xxiv. 2), by which undoubtedly are meant idols.

4. And last,—The longevity of Job is another and convincing proof that he lived in the early patriarchal times. For we are told that he lived 140 years after his trial (ch. xlii. 16); and at the time of his trial he must have been what in Abraham’s time was deemed aged; inasmuch as his seven sons were then all grown up and settled in their own houses (ch. i. 4, 5), and Abraham is said to have been “old and full of days” at 175, when he died (Gen. xxv. 7, 8). The inference from which would be, that he lived not very long after the time of Peleg (who was midway between Noah and Abraham), when the age of man was reduced to about 200 or 230 years.

To these might be added yet other proofs of a more circumstantial nature: such as from the same language being spoken by Job and his friends, who came from the adjacent districts of Idumæa and

Arabia, in which it had, at an early period, branched into different dialects,\*—from manners and customs incidentally mentioned, &c. But this is not the place to pursue this inquiry; which is besides less necessary here, as the whole argument may be seen in a condensed form, with copious references to other authors, in a work which is in the hands of all our divinity students—that of Archbishop Magee, on Atonement and Sacrifice:† and, therefore, it must suffice to say (in the words of another distinguished ornament of this University—the late learned Dr. Hales, concluding a new and most interesting proof from an astronomical calculation founded on the notices of the constellations in this book),—‘such a combination of various rays of evidence, derived from widely different sources, *history* sacred and profane, *chronology*, and *astronomy*, and all converging to the same common focus, tend strongly to establish the time of Job’s trial as rightly assigned in the year B. C. 2337 (2130 of the common computation), or 818 years after the Deluge; and about 184 years before the birth of Abraham; 474 years before the settlement of Jacob’s family in Egypt; and 689 years before their exode or departure thence.‡ An inference, moreover, commended by the important consideration—(if it be not in itself a distinct proof)—that this history thus

\* See Bishop Lowth, as before; Lect. xxxii.

† Appendix to Discourses; Dissertation, No. LIX.

‡ Analysis of Chronology, vol. i., pp. 185–187. See also vol. ii., book i., pp. 55–59, as to the date generally. [Appendix E.]



comes in to fill up a void in the records of Revelation, and gives a witness to the Truth of God, in an interval otherwise without any such testimony—namely, the long period which elapsed between the dispersion at Babel and the call of Abraham.—*[Appendix F.]*

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To proceed, then, to the consideration of the passage of this most ancient of the books of Scripture selected for the subject of this Lecture as next in order of the revelations on record of a Redeemer to come, we shall (as in the last instance) notice, in the first place, the occasion on which the words were uttered, or the very peculiar trial of Job ; and afterwards the language of this his expectation ; in the light of which, taken together, we shall observe a striking similarity between this and the two preceding prophecies : both in the circumstances in which the redeemed are contemplated in all three, and the character in which they present the Redeemer to faith.

I. The trial of Job adds another and remarkable exemplification of the First Promise as regards the enmity of the Serpent against the servants of God.

Had we indeed only the history of his accumulated afflictions, without the explanation afforded us, we should be at a loss to account for such a train of calamities befalling one so distinguished for his virtue and piety : and we must only have set his

case down as one of those mysteries connected with the moral government of God for which we in vain seek a solution in this life with our present imperfect knowledge.

But at the very opening of the narrative the veil is lifted up, and it is given us to see the cause of all ; to see that what we would have been ready to conclude was the immediate infliction of the hand of God,—and what Job himself at first concluded to be so,—was in reality the work of the Evil One, permitted indeed by God, but over-ruled and directed by Him to His servant's good : the "good" only received at the hand of God, and the "evil" at the hand of the author of all evil ; acting in the same character in which he is first introduced, as the enemy of man and specially of "the seed" or "household of faith,"—of those who walked, as did Job, in the steps of Abel, Enoch, and Noah.

Thus he is here designated, and for the first time in Holy Scripture, by that name which is peculiarly expressive of this "enmity"—"SATAN," or "THE ADVERSARY." "Now [we read, ch. i. 6] there was a day when the sons of God [here, and in the Old Testament generally, a title of the angels] came to present themselves before the LORD, and Satan [*Marg.* The Adversary] came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant

Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Upon which Satan appears in that character which is expressed by another of his names, "the Devil," i. e. "the Calumniator," or "Accuser:"—"Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made an hedge about him and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now and touch all that he hath, and he will curse Thee to Thy face."

A transaction which (it may be remarked in passing) will not be thought so incredible as it appears to some, who say it is only to be accounted for on the supposition that the narrative is a parable or allegory, when it is remembered that the same power is ascribed to Satan in the New Testament Scriptures. For, does he here say that this world is the special sphere of his agency,—“walking to and fro in the earth, and walking up and down in it”? So says an Apostle in a passage which has no marks of metaphor or allegory, and alluding, it would seem, to this place,—St. Peter, 1st Ep. v. 8,—“Be sober, be vigilant, because your *adversary*, the Devil, like a roaring lion, walketh about seeking whom he may devour.” That is, “walketh about” *this world*, not yet consigned to that hell where popular belief would now localize him and his associate spirits. And, is he here described as having access to the presence of God as the accuser of His servants? So

again is he represented in a vision of the Apocalypse (ch. xii.), confessedly belonging to the times of the Christian Dispensation; which, moreover, continues to him this awful prerogative even until the eve of the subversion of his power in the world and the establishment of the kingdom of Christ: as we learn from the song of the redeemed celebrating his overthrow,—“Now is come the salvation [*Gr.*], and the strength, and the kingdom of our God, and the power of His Christ: for *the accuser of our brethren is cast down which accused them before our God day and night*” (ver. 10). Besides that to deny this is to deny that he is now fitly named “*the Devil*,” or any more to be feared in this character. But to proceed,—

The sequel of the history we are all familiar with; the series of calamities which befel this eminent servant of God: first, in the destruction of his children’s property; then, in the loss of themselves; and lastly, in his own person, afflicted “from the sole of his foot unto his crown” with a disease that (as he feelingly laments) “caused him to be abhorred of his brethren and acquaintance,” and “made his breath strange even to his wife:” the victim of the persecuting rage of “the Adversary” as it were let loose against him, and only withheld from taking his life by the restraining power of God.

For *this*, it is most important that we should be aware, is the real character of Job’s trial,—A PERSECUTION by “the Adversary.” As regards the Lord’s end in permitting it, it has indeed another aspect. In this view it was the testing of his faith, by which

the gold tried in the furnace of affliction was proved to be pure, and the calumny of Satan (and doubtless of many of the world instigated by his spirit) refuted, which charged Job with serving God hypocritically and from an unworthy motive. And it was, moreover, as seen in the event, turned to the account of a *discipline* or *chastisement*, made necessary by a tendency to self-exaltation and pride (a temptation to which persons eminent for integrity and uprightness of conduct are peculiarly liable, especially when that integrity has been maintained in the midst of abounding corruption and laxity of principle): as appears from the tenor of the Lord's remonstrance with him at the end, which is directed to the humbling of His servant in his own eyes; as well as from his own confession after he had learned the lesson so taught him, recorded ch. xl. 3-5:—

“Then Job answered the Lord, and said,

“Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

“Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.”

And again, ch. xlii. 5, 6,—

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

“Wherefore I abhor myself, and repent in dust and ashes.”

Not, as some have inferred from this acknowledgment, that he was, previous to his affliction, an unconverted man, altogether unacquainted with God, as well as ignorant of his own state by nature; which

is contradicted by the Lord's testimony to him, before quoted, at that date. But that at the commencement of the history he stood in need of much instruction—which in the school of adversity he obtained—in the knowledge both of himself and of God: requiring (as is very possible for the most sincere believer) to have a deeper sense of his own nothingness and vileness; and, in contrast, of the greatness and power, the holiness and justice, and withal, of the mercy and grace, of the Almighty.

But still the aspect in which Job is most prominently brought before us from the beginning of his history is that of a sufferer for righteousness' sake; and this not alone as regards the calamities more immediately inflicted by Satan, but also the more exquisite and protracted trial of his patience which afterwards awaited him, and which he scarcely appears to have sustained with equal firmness,—in the unjust suspicions and even bitter reproaches of his professed friends who visited him on the pretence of affording him consolation, but in reality helped forward his affliction: who not only charge him with impatience, but call in question his integrity, and discourse at length of his afflictions as the judgments of God upon the wicked and hypocrites, notwithstanding his repeated protestation of his innocence, which he calls God and man to witness. As also, it is worthy of remark, his name imports,—in an age when names were significant and often prophetic,—which being interpreted is, "THE PERSECUTED ONE" (derived, according to the best lexico-

graphers, from a root "*to be an adversary, to persecute as an enemy;*" and on which is also formed the usual term to denote the *enemies* and persecutors of God's people\*). A point most necessary to the present inquiry to premise; not only to show, as first proposed, the further development in this later age, and in this first written book of Scripture, of "the enmity" which was the subject of the first prophecy, but moreover, as we are now to see,—

II. In the next place,—The identity of the "Redeemer" of Job's expectation with the Redeemer there promised, as also with Him whose coming had been subsequently foretold by that of Enoch, in the nature and objects of his manifestation; which, apart from this, the distinctive character of his trial, is likely to be overlooked.

That is to say,—Their theme, we saw, (the theme of the two preceding prophecies), was the victory and final triumph of the Saviour: not only His coming, but His "*power and coming.*" They are distinct revelations, as regards its objects, of that which is now looked for as His SECOND ADVENT. While here—though the mention of "the latter day" as the time when He should "stand upon the earth;" and, more definite still, the connexion of the Resurrection with His coming, undoubtedly establishes the

\* "The name (אִיֵב) properly signifies a man *persecuted*; (from the root יָלַד, —as יָלֹד, *one born*, from יָלַד), and it appears to refer to the calamities which he endured."—Gesenius.

reference of the prophecy to His second coming rather than His first—we do not, considering the passage in itself and apart from its context, perceive the same marked definition of the objects of that coming as in “the bruising of the serpent’s head,” or “the Lord’s coming with ten thousands of His saints to execute judgment”—to convict the Antichristian of their “ungodly deeds and hard speeches against Him,” and to avenge his people of their persecutors: and it may seem to be only such a confession of faith in the Redeemer, and of hope in a resurrection, as might be made by any believer in the near prospect of death. But restored to its place, and read in its context as well as in the light of the circumstances under which it was uttered, its import is very different. The identity between it and those former predictions is at once evident; and we see in it a third and no less striking proof of the position which it is designed in these Discourses to illustrate,—*that the second coming and glorious appearing of the Saviour has been from the beginning the great object of the Church’s hope.*

1. The passage occurs in the answer of Job to the address of one of his friends (which occupies the preceding chapter, xviii.), who, indignant at his disregard of their misdirected arguments, not content with ascribing his present infliction to the justly deserved judgment of God, had proceeded to forebode for him the death and hopeless end of the wicked. For example, verses 5, 6:—



"Yea the light of the wicked shall be put out,  
 And the spark of his fire shall not shine:  
 The light shall be dark in his tabernacle,  
 And his candle shall be put out with him."

And again, ver. 11:—

"Terrors shall make him afraid on every side,  
 And shall drive him to his feet:  
 His strength shall be hunger-bitten,  
 And destruction shall be ready at his side,  
 It shall devour the strength of his skin:  
 Even the first-born of death shall devour his strength.  
 His confidence shall be rooted out of his tabernacle;  
 And it shall bring him to the king of terrors," &c.

Ending, ver. 21:—

"Surely such are the dwellings of the wicked,  
 And this is the place of him that knoweth not God."

To which Job replies that if God has thought fit to afflict him (not seeing who was indeed his afflicter), this does not justify *their* vexatious taunts and reproaches,—ch. xix. 1:—

"Then Job answered and said—  
 How long will ye vex my soul,  
 And break me in pieces with words?  
 These ten times have ye reproached me;  
 Ye are not ashamed that ye make yourselves strange to me.  
 And be it indeed that I have erred,  
 Mine error remaineth with myself,  
 If indeed ye will magnify yourselves against me,  
 And plead against me my reproach,  
 Know that God hath overthrown me,  
 And hath compassed me with His net."

And then, after an affecting detail of his afflictions, he thus again appeals to them (21, 22):—

“Have pity upon me, have pity upon me, O ye my friends:  
For the hand of God hath touched me.  
Why do ye persecute me, as God,  
And are not satisfied with my flesh?”

Where we observe the striking confirmation of the character of his trial before noticed, and the import of his name, “the Persecuted One:” in the words, “Why do ye PERSECUTE me?” the more remarkable here as prefacing the memorable declaration of his hope, which immediately follows (23–27):—

“Oh that my words were now written!  
Oh that they were printed in a book! (*or tablet!*)  
That they were graven with an iron pen  
And lead in the rock for ever!  
For I know that my REDEEMER liveth,  
And that He shall stand in the latter day upon the earth:  
And though after my skin worms destroy this body,  
Yet in my flesh shall I see God:  
Whom I shall see for myself,  
And mine eyes shall behold, and not another. . .”

That is to say, in answer to his persecutors, and in confutation of their assertion that he was forsaken by God, he declares his confidence, notwithstanding, in a “Redeemer” who should deliver him out of all his troubles, and raise him even from the death which then threatened him; through whom, moreover, he believes that he shall see God as his God, and “not as a stranger” to Him. (*Marg.*) But he does not stop here with this vindication of himself. He

tells them that the event so full of hope to him is to them a cause of terror: for that He who comes for the *deliverance* of His suffering people comes also in *judgment* on their oppressors—(ver. 28, 29):—

“But ye should say, why PERSECUTE we him?  
 Seeing the root of the matter is found in me.  
 Be ye afraid of the sword: for wrath bringeth the punishments of the sword;  
 That ye may know there is A JUDGMENT.”

From which remarkable context, even if the terms of the prophecy itself were less explicit,—as well the Discourse to which it is a reply, as the verses next preceding and following, twice pointedly indicating it to be the utterance of a soul under the pressure of *persecution*,—the sense in which we are to understand the title “REDEEMER,” here first given to the Saviour, is plainly to be inferred: that He is even the same that had been promised from the beginning—One who should be revealed as the Avenger of His people’s wrongs upon their adversaries: upon “Satan” primarily, “the Adversary;” and, with him, on the ungodly and persecuting of the earth, who are his agents.

2. But this is placed beyond doubt on referring to the original, where we find the term employed is one which in itself conveys this: a term which we cannot perhaps better render here than by the word “Redeemer,” but applicable to redemption only in a special sense, and literally denoting an “Avenger:” of which the clearest illustration is that afforded by the typical ordinance of the Jewish Law

which enacted that the nearest kinsman of a murdered person should avenge his blood by slaying the murderer, which kinsman is called by this name. As, for example, in Numbers, ch. xxxv., and Joshua, xx., where this ordinance is recorded, and where the term employed in the frequently repeated expression "*The Revenger*," or "*Avenger of blood*," is the same here used by Job—Heb. גֹּאֵל, the "*GOEL*;" to whom also belonged the right to "redeem" or ransom a possession sold on account of poverty, or a slave who had sold himself for the same reason: (compare Lev. xxv. 24, 25, and 47-49, with Ruth, iii., iv., where for "*Goel*" we read "*kinsman*"). In addition to which, we find that when the Lord speaks of redeeming his people by *power* (as in Exod. vi. 6,—“I will redeem you with a stretched-out arm and with great judgments,” in reference to Israel’s deliverance from the Egyptian bondage; and again, of their redemption from Babylon, Jer. l. 34, “Their Redeemer is *strong*; the Lord of Hosts is His name; He shall thoroughly plead their cause,” &c.), the word for “redeem” is that from which “*Goel*” is formed; though, when redemption by *sacrifice* or *atonement* is spoken of, a different term is invariably employed (פָּדָה): as in Exod. xiii. 13, “All the first-born of man among thy children shalt thou *redeem*,” i. e. by the substituted sacrifice there prescribed. A very important distinction, serving to explain many passages of Scripture besides that before us:—the two terms and two modes of redemption, combined, setting forth in its fulness “the redemption that is in Christ

Jesus" in its corresponding twofold character,—the redemption by His blood or by *price*, and the redemption by His *power*; by which He is at once the *Ransom* and the *Avenger* of His people, foreshadowed of old by these two types, *the Sacrifice* and *the Goel*; and for both which He qualified by taking their nature, and so becoming their "*kinsman*." On which, however, we cannot at present further dwell except to say, that what they to whom these types were given did not know, is now made known to us, viz., that these two modes of redemption were to be the objects respectively of two advents of the Redeemer; and that, as at His first coming He was revealed as "*the ransom*" of His people, "putting away their sin by the sacrifice of Himself;" so now those who know Him in this character—who "know the GRACE of our Lord Jesus Christ," are described as awaiting the revelation of His GLORY—"looking for Him to appear the second time without sin," but yet "unto salvation," that is, their complete redemption by His *power* from all its consequences (Heb. ix. 28).

And this, then, is the "Redeemer" of Job's expectation:—"I know that my AVENGER liveth, and that He shall stand at the latter day upon the earth:" who in that day, as "the righteous Judge," should vindicate him from the unjust judgment of his persecutors, which assigned him his portion with the hypocrites; and also avenge him of that which is the great power of the spiritual Adversary—Death, with its forerunner, disease, and its follower, the grave:

“And though after my skin (worms) destroy this (body),” Heb. “they destroy this,”—alluding to the words of Bildad in the preceding chapter, ver. 13, “It (destruction) shall devour the strength of *his skin* :\* even the first-born of death” (that is, the most malignant of diseases, or, as some think, the worm) “shall devour his strength :”—“yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.” A remarkable declaration of this hope, which baffles the ingenuity of criticism to explain away, and is an unanswerable argument in refutation of the assertion of those who say that the Resurrection was not revealed under the Old Testament. Not that even here it was for the first time revealed. For—besides that *redemption*, in the simplest conception of it, is deliverance from the sentence and curse denounced against sin, which was death; and deliverance from death could only be by resurrection—the very first promise, in giving to man the hope of complete emancipation from the Enemy’s power by his destruction, would obviously imply deliverance from this which is his stronghold: as the Apostle argues, assigning the reason of Christ’s taking part of flesh and blood (Heb. ii. 14, 15),—“that through death He might *destroy him that had the power of death*, that is, the Devil, and (as the natural consequence of this, and the very end for which it is done) *deliver them who*

\* See Gesenius, on עֵרָ—literally “the *parts* of his skin,” i. e. “the *members* of his body.”

*through fear of death were all their lifetime subject to bondage."* And Enoch's prophecy, likewise, of the Lord's coming "*with ten thousands of His saints,*" as it was an explicit promise of a future life, so would be naturally understood of life,—as man only knew life,—in the body; especially as connected with its ratification following, in the prophet's own translation in the body from earth to heaven.

But each prophecy—while they are one in scope, and all three point to the great event which is the crisis of the redemption—presents it in a varied aspect, so as to throw upon it additional light. The first announcing it in general terms as the triumph of the Redeemer over the Evil One; the second, Enoch's, more definitely, as the day of judgment on the Antichristian and the reward of the saints, in accordance with the character of his times; and this of Job, more particularly still, in reference to the resurrection of the body, as in this aspect meeting the peculiar form of suffering and persecution at the hand of the enemy of which he is the type, and its anticipated issue in death and the corruption of the body in the grave. In which manifestation also, especially, it should be observed,—as "the Resurrection and the Life,"—the Redeemer is "the Goel" (as he is here designated), the antetype of "the Avenger of blood;" avenging the death of His saints upon their murderer: as He Himself saith, speaking by the prophet Hosea in the triumphant language of ch. xiii. 14,—*"I will ransom them from the power of the grave; I will redeem them from death: O*

death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes:" where again the word rendered "*redeem*" is the corresponding term to "*Goel*" in the text of Job—"I will *avenge* them of death:" primarily those who have died for His name—witness the cry of the martyrs under the altar in heaven, "How long, O Lord, holy and true, dost thou not judge and *avenge our blood* upon them that dwell on the earth" (Rev. vi. 9, 10)—but not exclusively, as the Apostle teaches, quoting this passage, in 1 Cor. xv., in reference to all who shall be raised in incorruption (ver. 54, 55).

Wonderful words! Wondrous power, and more wondrous grace of redemption! That which was man's *punishment*—the very wages and curse of sin—set to the account of his *persecution*!—that of which he shall be avenged! Great consolation truly! that on entering the very domain of death,—that spot where are collected and displayed the trophies of the enemy,—we may, with our Church, in that service with which she consigns her departed members to the grave, take up the language of this Expectation, and say, "I know that my Avenger liveth!" while we join around it to pray for the fulfilment of this and the foregoing prophecies, "that it would please God shortly to accomplish the number of His elect, and to hasten His kingdom: that we, with all those that have departed in the true faith of His holy name, may have our perfect consummation and bliss both in body and soul in his eternal and everlasting glory!"



In conclusion,—If any additional confirmation were needed of the scope of this prophecy and, in connexion with it, of the character which it is the aim of these remarks to assert for Job's trial, it is afforded us in the practical application of this history by an inspired writer, the Apostle James, in the fifth chapter of his Epistle: where,—writing to certain Christians, poor in worldly circumstances, and suffering from the exaction and tyranny of the rich, who not only kept back by fraud their hire, but even “condemned and killed the just unresisting,”—he thus exhorts and comforts them (ver. 7 and 8), “Be patient, therefore, brethren, unto THE COMING OF THE LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for THE COMING OF THE LORD DRAWETH NIGH.” Which exhortation he enforces by example; and whence is the example sought? “Take, my brethren,” he adds, “the prophets who have spoken in the name of the Lord, for an example of suffering affliction and of patience. Behold, we count them happy which endure. YE HAVE HEARD OF THE PATIENCE OF JOB, and have seen THE END OF THE LORD; that the Lord is very pitiful and of tender mercy.” This passage needs no comment. It may be taken as a key to the whole book before us. It tells us that in his *trial*, Job (as we have been led to conclude from the history) is a type of the suffering saints of God in all succeeding ages, so long as the power of Satan in

the world shall continue; as also, that in his *patience* and the faith by which it was sustained, he exemplifies the consolation and unfailing support of the persecuted,—not (as we often now hear said) death, which though in one sense a release from the enemy's power, in another is his victory and triumph; but—“THE PATIENT WAITING FOR CHRIST,” in that manifestation looked for by him, and still, as the Apostle states, the great object of the Church's hope. While, to complete the type, in his “END,”—“the end of the Lord,” as the Apostle designates it, i. e. the vindication by the Lord Himself of His servant in the reproof of his accusers, and the restoration to him of all, and more than all, that Satan had deprived him of, so “blessing the latter end of Job more than his beginning,”—he had an earnest of his hope and such a confirmation of his prophecy as Enoch's translation was of his: and the Church has the lively emblem of the end of her trials and warfare, and the promise of “a better and an enduring inheritance,”—better even than that of which man was originally possessed, in “the day of redemption,” and “the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began,” and “until which the heaven must receive Him” whom they have foretold as the Restorer,—“the Goel,” *Redeemer* and *Avenger*, as well as *Saviour*.

This day Job saw afar off, and earnestly longed for it to come:—

“My reins within me are consumed-with-earnest-desire [for that day],”

he adds, as the margin, in accordance with the

Hebrew idiom, renders the last clause of ver. 27.\* Do we so desire it? In other words,—Do we (with some in our day) read this history as a poetic description, a Jewish myth, or Eastern allegory? Or do we believe, are we duly sensible of the power of the Evil One in all its awful reality as here disclosed to view? And do we believe that this his power in the world will only cease with the coming of Job's "Redeemer,"—in that "latter day" when He shall "stand upon the earth" to recover the dominion of it, long since usurped and still held by Satan: once manifested *to establish* His title to it, and again to come *to assert it*? Are our minds in unison with this "purpose" of God in the manifestation—the twofold manifestation—of Christ, "*to destroy the works of the Devil*," the development of which in these earliest intimations of it we have now been tracing? Then shall we too be found eagerly anticipating its accomplishment: and, in order to this, still, with Apostles and Christian Martyrs, and the Church of the New Testament, "waiting for *His* coming," and "loving *His* appearing," whose kingdom and glory patriarchs and prophets of old were thus inspired by His Spirit to foresee and reveal.

"He which testifieth these things saith, Surely I come quickly." May we have grace from our hearts to respond—

"Amen. Even so, come, Lord Jesus."

\* כְּלִיָּוִת, *the reins* (or *renes*), fig., the seat of the desires and affections, and said to *waste* with disappointed hope, &c. (Gesenius).

## LECTURE IV.

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THE PROMISE TO ABRAHAM.



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GENESIS, xii. 1-3.

*"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."*

IN passing to the consideration of the next of the early prophecies of a Redeemer,—the promise to Abraham, first given in these words, and afterwards repeated with special reference to his seed through Isaac,—we observe a striking difference between it and the foregoing, viz.: that while they (as we have seen) predicted the Redemption in general terms,—as the counteraction of the effects of the Fall by One who should be the Destroyer of Man's Enemy and the Avenger of the redeemed,—in this (as also in the subsequent prophecies from this date) the revelation becomes more definite. The arrangements for the establishment of the Redeemer's kingdom begin to be disclosed, and the

order of the Divine economy in redemption to be developed.

The reason of which may be found in the peculiar circumstances which marked the call of Abraham and indicate the Lord's purpose in it. For he was called out of an apostacy wide-spread and increasing, which, but for the divine intervention, must have terminated as in the age preceding. Then, as if to show what human nature had become by the Fall, man was left to himself; and the apostacy first manifested in Cain was permitted to take its course: the result of which was, that in the days of Noah, the tenth from Adam, "all flesh had corrupted His way upon the earth," so as to necessitate the destruction of the race with the exception of the one faithful family. But scarcely was the judgment past when the like tendency again manifested itself in the family of Noah,—in Ham, the father of Canaan. And now, in less than ten generations more, we have the whole earth united in that atheistic scheme upon which God has stamped the name of "Babel" or "Confusion," recorded in the commencement of the chapter which relates the departure of Abram for his country in obedience to the divine command: in whose time (the tenth again in descent from Noah) the spread of idolatry was such, that of his immediate ancestors and family, as already observed, it is recorded that "they served other gods." (Josh. xxiv. 2.) To arrest which, and so avert a consummation which threatened speedily to involve the world in a second destruction, he—like Enoch and Noah, found faithful

in a corrupt generation—is separated to be the head of a chosen race, among whom the truth should be preserved, and to whom also the further communications of it should be made. In the words of another, —“ When God began, by the call of Abraham, to make the *first visible disposition and determination* of things in the world towards the accomplishment of His intended mercy, Prophecy began also to unfold the scheme of that mercy . . . and the Patriarch who is the original heir of the promises is made the depository of those chief informations which convey them. ‘The Father of the Faithful’ is put in possession of the oracles of faith.”\*

To treat these—the various revelations with which he was favoured—in detail were here impracticable: but in sum they may be comprised under two principal promises united in the first of them, the passage before us, viz.: the promise of *the possession of the land into which he was called to go*; and of *the blessing of all the families of the earth in him*. Which it is usual with modern commentators to regard as prophecies respectively of “the two dispensations, the Jewish and the Christian:” the former fulfilled in “the possession of the land of Canaan by Abraham’s offspring,” or “the establishment (in it) of the Hebrew people,—that dispensation which includes the Law of Moses; the extraordinary superintendence of the Theocracy over that people; with the

\* Davison, Discourse III., fifth edition, p. 90.



authentic transmission of the divine promises and revelations in one line by their hands down to the Gospel:”\* the latter as dating from thence, and being now fulfilled in the diffusion of Christianity and the extension of the Church in the world. But though on a superficial view they may seem to be capable of an exposition by which they are thus made to agree with a scheme of prophetic interpretation which assumes that this is the last of the dispensations of Revelation, in which, therefore, all the prophecies from the beginning terminate, and to which all the previous arrangements of Divine Providence, which are the subject of the inspired history, were subservient; on closer examination we shall find it impossible to reconcile it with the text of the promises themselves on the one hand, or, on the other, with the comments on them which are to be met with in the New Testament: which combine to prove, that (though in a certain part fulfilled) their main scope, as well as that of the prophecies already considered, is a yet future age with which they have taught us to identify the consummation of Redemption,—that “dispensation of the fulness of the times”† (*οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*) to which this and all preceding ages in their respective courses tend, and in

\* Ibid, p. 80, *et passim*. See also Bishop Sherlock’s Fifth Discourse on the Use and Intent of Prophecy.

† Ephes. i. 9, 10. Not to be confounded with “the fulness of the *time*” (*το πλήρωμα τοῦ χρόνου*), Gal. iv. 4, which is the end of the legal dispensation and completion of the Church’s pilgrimage under it: see the context from ch. iii. 23.

which all preceding times, like so many tributary streams, meet and unite.

I. Commencing, then, with the greater promise of the Covenant,—“In thee,” or (as in the repetition of it, ch. xviii. 18, and elsewhere), “in thy seed shall all the nations of the earth be blessed,”—that,

1. In the first place, the “Seed” intended was the Saviour Christ, Abraham himself would, it were to be inferred, apprehend, even though we had not been expressly told that he did so. For he would see that this promise to him was only the determination to one of his race of the original promise given to man in Eden. There, the Redeemer was foretold as “the seed of the woman:” here it is said “in *thy* seed.” There, as “the Son of *Man*:” here as “the son of *Abraham*.” And so accordingly our Lord saith, speaking to the Jews, “Your father Abraham rejoiced to see my day; and he saw it, and was glad.” In the power of that faith which is “the substance of things hoped for, the evidence of things not seen,” he anticipated the fulfilment of the promise: and more, he received an earnest of it in the birth of Isaac; in reference to which event the Apostle says that, “after he had patiently endured, he obtained the promise.”—(Heb. vi. 15.)

2. Again, in the light of that same prophecy, he could not fail also to interpret rightly in its main provisions the “blessing” to be vouchsafed through this same “seed.” For he would regard it as iden-

tical with the bruising of the Serpent's head there foretold, and the consequent removal of the curse entailed by the Fall. "This [rightly here observes the same author last quoted], it was too plain in the time of Abraham, had not been done. There were no signs in the Flood, nor in anything before or after it, that the worst evil of the Fall had been done away. The moral interdict, the primeval sentence, therefore, remained; and when a general blessing, to extend to all the nations of the earth, was revealed, it could not be understood otherwise than as applying to the redemption of man from the state of condemnation into which he had passed. *The Evil and the Blessing would explain each other.*"

3. But when it is asserted that now is the accomplishment, as of that first promise, so of this; the fact is disproved, in the one instance as in the other, by the words of the prophecy taken in their strict acceptation; confirmed, not only by those Scriptures (already referred to in the first of these Lectures) which reveal *the issue* of this dispensation, but by all those which speak of its *distinctive character* and *object*.

True, as "the Seed of the woman" who should be man's deliverer from his spiritual enemy, so "the Seed of Abraham," in whom all nations should be blessed, has appeared—in the words of one of the heralds of the Saviour's birth—"To give knowledge of salvation to His people [Israel] by the remission of their sins, through the tender mercy of our God: whereby the

day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (St. Luke, i. 77-79). And in another and most important sense this great promise of the Abrahamic covenant is now being realized: in that *Gentiles* (among whom are we ourselves) are favoured with that light and admitted to a participation of the blessing formerly limited to one chosen people. As St. Paul says, exposing the fallacy of the Jews' exclusive pretension to it, Gal. iii. 8, 9, "The Scripture, foreseeing that God would justify the heathen [the nations *or* Gentiles] through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." And again, arguing against their fatal error, that the Law gives the title to it, which, on the contrary, is "the ministration of condemnation" as the witness to man's unrighteousness—ver. 13, 14, "Christ hath redeemed us from the curse of the Law, being made a curse for us: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that *we* might receive the promise of the Spirit through faith."

But that this blessing of the Gentiles is only the earnest, not the fulfilment, of that here predicted; the "first fruits," not the "harvest;" is evident from this—that, whereas the promise is of *national* and *universal* blessing, the present is a dispensation of *election*, differing only from the preceding in the fact that then the election was *of one nation*, now it is *out of all the nations*: the calling of a *Church* out of

the world (which word "Church,"\* it should be observed, is synonymous with the word "election"): the "taking of a people *out of the Gentiles* for the name of God," not the general conversion of the Gentiles; to quote the words of an Apostle on the report to the Church at Jerusalem of the progress of that work which began with the mission of Peter to Cornelius,—"*Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name*" (Acts, xv. 14). With which agrees the whole tenor of the New Testament Scriptures—Epistles addressed as they are for the most part to the Churches, i. e. to the people so taken out in various localities; and uniformly proceeding on the supposition that the purpose in the Church's calling, to the end of this dispensation, is the same as that of the election from the first at the call of Abraham—to maintain the truth in the earth in arrest of "the course of this world," which is now, as then, the course of apostacy, though under different forms: then of idolatry, now of Antichristianity; then of "lawlessness" (*ἀνομία*) against God, now of lawlessness against Christ.†

It is indeed written in our Lord's last prophecy, recorded in St. Matt. xxiv., that "the Gospel of the kingdom shall be preached in all the world . . . and

\* Ἐκκλησίῳ, a calling out from the mass of mankind.

† See 2 Thess. ch. ii., which is a complete historical prophecy of this dispensation: beginning with the working of "the mystery of iniquity" (*ἀνομίας*), and ending with its "revelation" and judgment at the Lord's coming.

then shall the end come" (ver. 14),—"the end of *this age*,"\* of which the disciples had inquired in connexion with "the sign of His coming," ver. 3. But it is added, "*for a witness unto all nations:*" and with a result how far different from their conversion—even the precipitating to its decision the controversy long pending respecting the sovereignty of Christ, to which the Church all along has borne testimony in opposition to the world—the same prophecy tells us, as well as the subsequent prophecies of that same period, which (we have seen) represent it to be the antetype of "the days of Noah," and the nations to be then associated in that confederacy of "the ungodly" upon which Enoch has foretold that "the Lord cometh to execute judgment." Which done—when, as the first step towards the asserting of His power against these opposers of His kingdom, "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel,"—*then*—the hindrance to national conversion being removed, and the divine purpose in the election answered—shall the blessing of Abraham come upon the Gentiles in its fulness; then, according to "the decree of Jehovah," long since gone forth but still in suspense, to Christ, set as King upon His holy hill of Zion, "He shall give the heathen [the nations] for His inheritance, and the uttermost parts of the earth for His possession."—(Ps. ii.)

But this, the time and manner of the fulfilment

\* Τῆς συντελείας τοῦ αἰῶνος. Comp. ch. xiii. 39, 40: *Gr.*

of the covenant in this its first great promise, will come before us again in the remaining Discourses of this series: and we therefore now pass to—

II. The second,—the promise of “the Land,” into which Abraham was called to go simultaneously with his receiving that of the blessing of the nations through him.

The opinion adopted by many of our commentators has been already mentioned,—that the Covenant in this part of it has been long since fulfilled in the temporary occupation of that land by the people Israel under the Jewish Dispensation. But, on comparing the various passages in which the promise is repeated, insuperable difficulties occur in the way of so understanding the promise. For,—

1. In the first place, the possession promised is “*everlasting*.” For example, in the renewal of the promise after Lot’s separation from him (Gen. xiii. 14, 15):—

“And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

“For all the land which thou seest, to thee will I give it, and to thy seed *for ever*.”

And again, ch. xvii. 7, 8 (on the occasion of the changing of his name from “Abram” to “Abraham,” i. e. “the Father of a great multitude,” or, as interpreted in the text, “a Father of many nations,”—a title given him in reference to his seed by faith,

as a New Testament comment teaches us, Rom. iv. 16, 17),

“And I will establish my Covenant between Me and thee, and thy seed after thee in their generations, *for an everlasting Covenant*, to be a God unto thee, and to thy seed after thee.

“And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, *for an everlasting possession*, and I will be their God.”

2. Moreover, another difficulty is, that this everlasting possession is *to himself* as well as to his seed ; as in both these passages,—“*Unto thee* will I give it” —“*Unto thee* and to thy seed.” And that he never possessed it is certain ; as observed by St. Stephen (Acts, vii. 5), “He gave him none inheritance in it, no, not so much as to set his foot on, yet He promised He would give it to him for a possession,”—his only property in it being a burial-place which he purchased, as the sacred historian is careful to record (Gen. xxiii.) While—

3. Again,—That this “everlasting possession” is of the actual land into which he was called is no less distinctly stated: so precluding another very general explanation, suggested evidently by the difficulties in the way of the hypothesis of a past fulfilment, viz., that, under the type of Canaan, Heaven is “the land of promise” as regards Abraham and “the seed” joined with him in this Covenant, of which, and not of the land itself, the past possession is the pledge and earnest. But, besides that Heaven was not revealed as the destination of the faithful after death under the Old Testament [*Appendix G*], the



words are express, "this land,"—"the land which thou seest,"—"the land wherein thou art a stranger,"—"all the land of Canaan." And, to place it beyond doubt, an Apostle tells us that in this consisted the faith for which Abraham and the patriarchs after him are commended,—that they lived as strangers, or mere sojourners, in the very land of which they were the heirs by promise.—Heb. xi. 8, 9:—

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

The only promise of the temporary possession already enjoyed being that found in Gen. xv., given, it is remarkable, to Abraham as a pledge of his own inheritance; and so distinct in its terms, that it is strange they should have been confounded: being to his seed only,—his literal descendants of the fourth generation,—ver. 13-16,—

"And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.

"And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

And of the land as possessed by them,—18-21,—

"In the same day the LORD made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt, unto the great river, the river Euphrates.

"The Kenites, and the Kenizites, and the Kadmonites,

"And the Hittites, and the Perizzites, and the Rephaims;

"And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

And accordingly not "for ever," or "for an everlasting possession," as in every promise to Abraham himself and his seed before mentioned.

All the difficulty, however, is removed, in this as in most other instances, if, discarding our own preconceived ideas as to the purposes and dealings of God, we receive His promises just as they are written: in which view we shall, with Abraham himself, see in this promise of the land a further development of the original revelation of Redemption, the 'determining' to him of that first promise in another aspect or bearing of it. As already said, "the curse would explain the blessing." So as regards the blessing of the nations in the seed of Abraham: "It is the original promise made to our first parents, repeated and confirmed, with this provision annexed, that the blessing of mankind—the universal blessing of the human race—should spring from the succession of the Jewish patriarch."\* But man is not the only sufferer from the Fall: the curse did not affect him alone. It affected all that was his, all that was made for him. The earth and all its productions came under the power of the Evil One together with

\* Davison, *ut supra*.

him whose possession and inheritance it was, and by a law of their creation, which united inseparably their destinies, was involved in his ruin:—"Cursed is the ground *for thy sake*." But was this to be so always? Was that creation originally pronounced by Infinite Wisdom "very good," but no sooner made than marred by sin, to continue thenceforth only a witness to the baneful effects of evil until at length consigned to an utter annihilation, without having answered, except for a few days (if we may not say hours), the end of its being? No: reason would infer that the promise which gave man a Deliverer gave also the hope of deliverance to creation. It fell with him: it would also rise with him. And so says an inspired authority, St. Paul, (in that chapter which may be well designated the counterpart of the third of Genesis—the eighth chapter of his Epistle to the Romans—as developing the redemption in its three-fold application, to man's soul, his body, and his inheritance; ver. 18–24):—"The earnest expectation of the creation\* waiteth for the manifestation of the sons of God. For the creation was made subject to vanity [the frustration of the purposes of its existence], not willingly [not of its own act], but by reason of him [i. e. man] who hath subjected the same in hope that the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know

\* The word is *κτίσις*, and the same throughout the passage, though rendered "*creature*," ver. 19–21, and "*creation*," ver. 22.

that the whole creation groaneth and travaileth in pain together until now; and not only *they* [or *it*], but ourselves also, which have the first fruits of the Spirit, waiting for the adoption (*to wit*) the redemption of our body." The renewal of the earth after the Deluge and the Covenant with Noah might indeed, at first, have been looked to to realize this hope. But it did not. Though it mitigated the curse,\* it did not remove it. And accordingly, like "the world that then was," which "being overflowed with water perished," "the heavens and the earth which are now are reserved unto fire [and for the like cause] until the day of judgment and perdition of ungodly men." "Nevertheless [adds the Apostle whose words these are], we, according to His promise, look for new heavens and a new earth wherein dwelleth righteousness." This "promise" existed from the beginning. It is that "restitution of all things which [saith the same Apostle in another place] God hath spoken by the mouth of all His holy prophets since the world began"—(Acts, iii. 21). It was given in Eden, and only renewed and made definite to Abraham in the promise of Canaan; but of Canaan as the pledge of the whole earth,—the inheritance of the world; as the type is interpreted in another very remarkable passage of St. Paul, which tells us, moreover, that Abraham so understood it (Rom. iv. 13):—"For the promise that he should be THE HEIR OF

\* See on this subject the fourth of Bishop Sherlock's Discourses above referred to.

THE WORLD\* was not to Abraham or to his seed through the law, but through the righteousness of faith" (alluding particularly, it would seem, to that promise already quoted in Gen. xiii. 14, 15): where also "his seed" is further determined to be his seed spiritual, by *the title* to the inheritance,—"*the righteousness of faith*," which, we know, was not the title under which Canaan was held by Israel.

But there is another important inference from the promise in this view of it; for, if Canaan—if "the world"—be yet to be inherited by Abraham in the life to come, then have we incontestable proof that the Covenant with him embraced yet another hope implied also in the first promise,—namely, together with the redemption of man and the redemption of the earth, the redemption of the body, or the hope of the resurrection from the dead: which, though questioned of late by some who would maintain that the resurrection is an exclusively New Testament revelation, is the unanimous interpretation of this promise to Abraham, both by the Jewish and the primitive Christian Church.

For, ask the Jew on what Scripture he grounds his belief in the resurrection,—the belief of all the orthodox of the nation in our Lord's time, as St. Paul is witness,\*—and he refers to Exodus, ch. vi., verses 2-4, where the Lord, speaking to Moses long after the death of Abraham, Isaac, and Jacob, renews His

\* Τό κληρονόμιον αὐτὸν εἶναι τοῦ κόσμου.

† See Acts, xxiii. 6, and xxiv. 15, and xxvi. 6-8.

promise to them individually of the land of their pilgrimage :—

“And God spake unto Moses, and said unto him, I am the Lord:

“And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

“And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.”

The same argument, it will be remembered, by which our Lord confuted the Sadducees, who received the Pentateuch but rejected the rest of the Scriptures, saying (as recorded by St. Matt. xxii. 32):—“As touching the dead that they rise, have ye not read that which was spoken to you by God [referring to the occasion of His appearing to Moses in the bush], saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living:”—an argument in which our annotators generally see only a proof (to quote the words of one of them) that “these patriarchs must have been *existing in some sense* when this declaration was made, for it implies a relationship between God and them which could not be if they were not *existing*.” and thus a proof indeed of ‘a future state;’ but none, except by implication, of *the resurrection of the body*.\* Whereas, if the promise

\* See Bloomfield, Gr. Test. *in loco*. To the same purpose the learned Calmet, in his Commentary on St. Matthew: “Dieu se qualifie le Dieu d’Abraham, d’Isaac, et de Jacob, long-tems apres

to them be understood literally, which God here renews and confirms, it is a direct proof of this latter truth, inasmuch as so only could it be fulfilled to them: and thus the resurrection of the dead is an integral part—and more, the very basis—of the Abrahamic Covenant. [*Appendix H.*]

With which, the belief of the Jews, it were easy to show (did time permit) the concurrence of the ancient Christian interpreters; of which one instance must here suffice,—the comment on the very promise in question (for which reason it is selected) of Irenæus, who, on the words in Genesis, “To thy seed will I give this land,” says, “Thus hath God promised to him the inheritance of the earth: which, however, as he did not receive it in all his inhabiting of it, it behoves him to receive with his seed, that is, those who fear God and believe in Him, at the resurrection of the just.” And again, in another place,

le mort de ces Patriarches. Or Dieu ne peut être le Dieu des morts. Il faut donc que les hommes soient vivans dans un autre monde. Les ames ne meurent donc pas avec le corps. . . . Quant a la *resurrection* des morts, que nioient les Saducéens, on ne peut pas la tirer si directement du raisonnement de Jesus Christ: mais seulement par consequence. Car s'il est vrai que les morts subsistent quant a l'ame, *il est nullement impossible* que leurs corps retournent en vie et que leurs ames s'y réunissent.” But the words by which our Lord introduces His argument are, “Now *that the dead are raised* even Moses showed at the bush:” and if it were only the bare *possibility* of it that He proved, it is difficult to understand how the Sadducees were silenced by Him, or why, as we read, “when the multitude heard this they were astonished at His doctrine” (*or teaching*).

—“God promises again the inheritance of the earth to Abraham and his seed; and neither Abraham nor his seed, that is, those who are justified by faith, now receive inheritance in it: but they shall receive it at the resurrection of the just. For God is true and faithful: and on this account has He pronounced ‘*the meek*’ to be ‘*blessed*,’ because ‘*they shall inherit the earth.*’” [Appendix I.]

In conclusion,—The review of the Covenant with Abraham in both its parts, which has now engaged our attention, plainly shows what was the “day of Christ” which Abraham “saw” afar off, and seeing, “rejoiced,”—that it was “THE DAY OF HIS POWER:” and that, like the prophecies that went before, this promise to him, though in part fulfilled at the First Advent of the Saviour, looks beyond it to the Second for its complete accomplishment. And here is the application of it, as of them, to ourselves.

We have been considering the hope of Abraham, and we have seen that it is also ours: that “if we be Christ’s, then are we Abraham’s seed and heirs according to the promise,”—that same promise made to him and to the patriarchs, and of the same inheritance: in the faith of which, we are moreover told, “they died, not having received it; God having provided some better thing for us, that they without us should not be made perfect.”—(Heb. xi. last). Is ours then also the character which that hope formed in him and those who were partakers of his calling? Of them it is written that “they sojourned in the land of promise as in a strange country,” so “declar-



ing plainly" to all that in it was not yet their rest, and "confessing that they were strangers and pilgrims on the earth." No possession in it would they then accept, but (as before observed) a "possession of a burying-place," by which they testified their faith in the promise and their hope of a resurrection; where now they rest waiting for "the redemption of the body," and, with it, "the redemption of the purchased possession," at His coming who appeared once to effect the ransom of man and his forfeited inheritance, and will appear again to recover all to which He then established His title, in the day of perfected salvation. [*Appendix K.*]

May we be followers of them in this their "walk by faith!" In life bear the same testimony,—in death rest in their hope,—and finally be partakers of their resurrection at "the coming of our Lord Jesus Christ with all His saints." Amen.

## LECTURE V.

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“THE SHILOH.”



## LECTURE V.

## "THE SHILOH."

GENESIS, xlix. 10.

*"The Sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."*

IT was observed of the promise to Abraham that in it God made the first determination to one particular family of the general promise of a Redeemer before given; which was next determined to Isaac (ch. xxvi. 3, 4); then, of his two sons, to Jacob (ch. xxviii. 13, 14); and then, of Jacob's twelve sons, to Judah, the fourth, as in the words of his father's blessing now read; which form part of that prophecy which the dying patriarch was inspired to utter, when, as the first verse of this chapter tells us, he called his sons together round his bed, "that he might tell them that which should befall them in THE LAST DAYS."

Where, in passing, we should not leave unnoticed the lesson taught us by this remarkable selection of the persons in whose favour this disposition is made,—the preference, in each instance, of the younger to the elder: of Isaac to Ishmael; of Jacob

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to Esau ; and now of Judah to three of his brethren. These are often quoted as instances of the exercise of the Divine prerogative of election : and so indeed they are ; but of election, as subservient to another purpose than the mere declaration of the sovereignty of God ; even the revealing of a truth which we more need to learn, and which is a fundamental principle of the doctrine of redemption,—that man is not saved *in the flesh*, but in the power of a new and supernatural life ; or, that the order of blessing now to man fallen is not the order of *nature*, but of *grace*. In the words of Scripture, that they on whom is conferred “ the privilege to become the children of God ” are “ born, not of blood, nor of the will of the flesh, nor of the will of man, but of God ; ” regenerated or born anew of His Holy Spirit. Of which the most conspicuous illustration is the instance of Isaac—not only in his being preferred to the first-born, Ishmael, but in the circumstances of his supernatural birth, which was, as it were, a *quickening of the dead*, as the Apostle observes (Rom. iv. 16–21), a type of the resurrection, and so of the regeneration which is in its power : whence in another place (Gal. iv. 28, 29, in expounding the allegory of Hagar and Sarah), he further teaches us that Ishmael and Isaac are respectively the types of those who are “ *born after the flesh*, ” and “ *after the Spirit*. ” [Appendix L.]

And so again of Isaac's two sons, the younger is preferred to the elder : and again among Jacob's sons, Judah to those who in the order of nature

were before him. Not that this election gave to the preferred or their descendants an exclusive interest in the promised salvation: which, not to go farther, the history of the other tribes of Jacob, and the blessing in particular of Levi, and Joseph, and Benjamin, sufficiently disproves. But God would so teach us, that no claim to it is acquired by birth, or race, or other *natural* advantages; and that, as it is solely of His grace, it must be sought in faith and in absolute submission to His dispensations. Ishmael and his race must receive through Isaac—Esau through Jacob—the eleven tribes through Judah—and the Gentiles (as also here revealed) through Israel.

But to proceed to the prophecy.—I do not think it necessary, in addressing my present hearers, to delay to prove that Christ, under the designation of “the Shiloh,” is the subject of it; admitted as this is by almost all interpreters, ancient and modern, Jewish\* as well as Christian; as it is also the obvious sense of the original text, which, whatever criticism it be subjected to, refuses to bend to any other, and confirmed accordingly by all the ancient versions: the few who have questioned it being either Jews interested in setting aside its testimony to Jesus as the Messiah, or certain neological writers,

\* E.g. The Targums, or Chaldee Paraphrasts:—of Jerusalem, which renders, “Until the time when King Messiah shall come:” and Onkelos, “Until Messiah comes, whose is the kingdom.” In the Talmud also, “Shiloh” is reckoned among the names of the Messiah.

who would endeavour equally to disprove the Messianic interpretation of all the Old Testament prophecies.

Neither is it necessary to the object proposed in these Lectures to detail the various opinions as to the time and manner of the accomplishment of the prophecy advocated by those who are agreed as to the Messianic interpretation; as they may be seen by consulting the authors referred to by Bishop Newton, whose work on the Prophecies is generally known, and read in our Divinity Course. Suffice it to say, that in all (as evidenced by this difference of opinion) the disposition is observable—characteristic of most of the expositions of the prophecies by the later writers—in their desire to swell the amount of evidence from this source, to fulfil too much. When, for example, the fulfilment is distributed between the two Advents of the Redeemer, endeavouring to prove the whole to have been accomplished at the first, when, as most frequently happens, the main scope is to the second: by which (as by all arguments which prove too much) the intention is defeated, and the evidence from that part which has been indeed fulfilled is obscured and weakened. The First Promise and the Promise to Abraham have already afforded instances of this, as they are usually explained; and a like premature fulfilment (we shall find) has also in great part been assigned to that now before us, notwithstanding its more defined and circumstantial character.

We shall, first,—with the learned prelate just

named, who follows closely in the steps of his contemporary, Bishop Sherlock,—inquire into the import of the prophecy considered in itself; and afterwards show—(not indeed as he proposes to do, “the full and exact completion of it,” but)—how far it has been accomplished? and how far, like those preceding, it contemplates the Mission of Christ in results of it which are yet, even at this date, future?

I. In ascertaining the meaning of the prophecy our inquiry must be directed—

1. In the first place, to the sense in which we are to understand “the sceptre” spoken of; a word which, the Bishop observes, “is apt to convey an idea of kingly authority” (a sense which, it must be allowed, belongs properly to the original term, and in which it is frequently used), but which, nevertheless, he concludes “is not the thing intended here;” because at the time Judah had no sceptre (in this sense), nor was to have for many generations afterwards; and that which he had during the monarchy departed at the Babylonish captivity, long before the coming of the Messiah. Whence he would take the word to mean “the rod or staff which belonged to each of the tribes as the ensign of their authority,” and read, “The *tribeship* shall not depart from Judah.” . . . “Such authority as Judah had then was to remain with his posterity . . . he should not cease from being a tribe or body politic, having rulers and governors of his own, till a certain period here foretold;” and to the same effect the interpre-



tations, generally speaking, of the later commentators.\*

Without, however, excluding the idea of a distinct tribeship (which indeed, in any view of it, the blessing supposes), it will scarcely be denied that the impression conveyed by the terms of the prophecy to a reader unprejudiced by any theory as to the fulfilment—(a way of judging of the import of a prophecy, it may be remarked, by no means so uncertain or unsafe as they would represent it who maintain that all prophecy is unintelligible until explained by the event)—is, that a greater distinction than this is here conferred on Judah; and that “the sceptre” would be most naturally understood in its primary signification as the emblem of a kingdom, were it not for the insurmountable difficulty supposed to be presented by the history of this tribe. [*Appendix M.*] I say supposed; for it is a fact overlooked by these interpreters that a sceptre in this strictest sense was given in trust to and held by Judah from the first establishment of the tribes in the land (previous to which, it is evident, none of the blessings in this chapter were to be realized); not indeed the sceptre of a temporal or earthly kingdom, but of a king-

\* So, e. g. the learned Mede long before,—“The meaning, therefore, is, not that Judah should never cease from having a king, or being a kingdom: but, that it should not cease from being a state, a body politic, or commonwealth, having a power of government and jurisdiction within itself, until Messiah come.”—(*Works* in one vol. folio, Discourse viii., on this Prophecy.)

dom notwithstanding, and of a far more exalted nature, and far more worthy to be the subject of a blessing dictated by Divine inspiration,—even that which our Lord recognised as still with Israel when, in the application of His parable of the vineyard, He said, “*the kingdom of God* shall be taken from you” (Matt. xxi. 43). *This* was from the beginning their great distinction and privilege as a nation, to which their separation from the other nations, and the whole of their political constitution, was subservient, as told them by the Lord on their Exodus from Egypt (Exod. xix. 3), “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me A KINGDOM OF PRIESTS and an holy nation.” And among them this was Judah’s great pre-eminence, that, while the whole nation was thus the Lord’s kingdom, the seat of government was with this tribe. *There* was the House of the Lord, and the place among all the tribes where He vouchsafed “to put His Name.” *There* was the Mount Zion, “beautiful for situation, the joy of the whole earth,” of which it is written, “The Lord hath chosen Zion for Himself, He hath desired it for His habitation: saying, This is my rest for ever; here will I dwell, for I have a delight therein.” *There* was Jerusalem, “the city of THE GREAT KING.” *There* “the place of His THRONE,” where He was present

in glory, dwelling between the cherubims. And though particular periods may be fixed on when this kingdom of God was more fairly exhibited than at others, the sceptre of it was with Judah under all forms of the nation's political constitution, yea, and in their extremest subjection, so long as the Jews were the exclusive depositories of the Divine will.

2. Which is also the plain sense of the parallel clause, "Nor a Lawgiver from between his feet;" that is, "of his race."\* Here Bishop Newton well observes,—“The sense of the word ‘*sceptre*’ will help us to fix and determine the meaning of the other word which we translate ‘*a Lawgiver* ;’ for if they are not synonymous, they are not very different. Such as *the government* is, such is *the Lawgiver*.”† Though he immediately adds, following up his de-

\* So the words “between his feet” are generally explained, with reference to Deut. xxviii. 57, &c. The Septuagint has ἐκ τῶν μηρῶν αὐτοῦ, which is a paraphrase to make the idiom identical with that in ch. xli. 26, and elsewhere frequently. A more probable solution is afforded by a fact mentioned by *Herder*, that ‘On the monuments of Persepolis the princes are represented in a sitting posture, their feet resting on a stool, with a long staff between them.’ (See a New Translation of Genesis, with Notes, critical and explanatory, by certain Ministers of the Jewish Synagogue : London, Bagster and Sons, 1844.)

† So again Mede,—‘The next word I consider is “*Lawgiver*,” which it will not be hard to understand, if we mark well what is implied by “*Sceptre*.” The word here translated *lawgiver* signifies not only a maker of laws, but *he that exerciseth jurisdiction*; and so differs not much from the former, if they be not altogether synonymous.’

definition of the sceptre, "The government was only of a single tribe, and the Lawgiver could be of no more!" But, on the other hand, if the government be *the Kingdom of God*, the Lawgiver is the administrator of *the Law of God*, governing and "exercising jurisdiction" by it: in which view, accordingly, Judah is styled the "Lawgiver" of the other tribes in the passages which he quotes (Ps. lx. 7, and cviii. 8), inasmuch as there also was "the seat of judgment" (compare Deut. xvii. 8, and 2 Chr. xix. 8). And thus the definition of "the sceptre" in the preceding clause is confirmed. While—

3. Again.—Both terms derive an important illustration from the fact (which indeed determines their meaning), that the authority and office denoted by each was to be the Shiloh's when He should come, however this title be explained: whether, with some ancient versions, we render it "*the Peacemaker*,"\* equivalent to "*the Prince of Peace*" of Isaiah; or, with another, "*He who is to be sent*,"† equivalent to "*the Messiah*;" or, with the Septuagint and others, consider it to be a compound word, denoting "*He for whom it is reserved*;"‡ "*He whose it is*;"§ i. e. the sceptre and dominion. Whichever sense we adopt

\* So the Samaritan.

† The Vulgate, "*Qui mittendus est*," as if reading שִׁילֹחַ for שִׁילֹחַ, i. q. *Siloam*, in John ix. 7.

‡ τὰ ἀποκείμενα αὐτῷ.

§ ὃς ἀπόκειται.—Sym. as though written שִׁלֹּחַ, and compounded of שׁ *which*, and לוֹ *to him*; "*Messiah whose is the kingdom*."—Targum of Onkelos.

(which is not very material), all interpreters, as aforesaid, of any consideration, ancient and modern, agree that the Messiah is intended; but if so, the sense of "the sceptre" and "the Lawgiver" is also decided—that both denote the rule of *the Kingdom of God upon earth*; as in no other sense could Judah's "sceptre" be held for Christ, or Judah's "Lawgiver" find in Him his antetype.

4. "And unto Him shall the gathering of the people be;" or, literally, "*the peoples*;" i. e. "the Gentiles" or "nations" whom, in contradistinction to "*the people*" (Israel), the plural form of the word designates; as, again, the readings of the ancient versions and interpreters generally agree, confirmed by other places of Scripture where the word occurs. With which important addition, then, the import of the whole prophecy may be thus stated in brief:—That to Judah—the chosen tribe from which the promised Messiah was to spring—should be given, as it were in trust, the sceptre of His kingdom; in which tribe it should remain until His coming, when it should pass into His hands and its rule be greatly extended, so as to embrace not the one nation of Israel only, as heretofore, but all the nations of the earth. And we now proceed to notice—

## II. In the second place, the Fulfilment.

1. As, then, "the seed of the woman," "the Son of Man" and "seed of Abraham," so "the Shiloh" has appeared, and in the character here predicted. The rightful owner of Judah's sceptre has appeared

to claim it, the character in which He was manifested from His birth. So His coming was announced by the Angel,—“He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him *the throne of His father David*: and he shall *reign over the house of Jacob* for ever, and of His kingdom there shall be no end.”\* By this title the divinely-guided Magi from the East sought Him, entering Jerusalem with the inquiry, “Where is He that is born KING OF THE JEWS?”—their interpretation of “the star to come out of Jacob,” and “the sceptre to rise out of Israel,” in the prophecy of Balaam (Num. xxiv. 17), which, there is good

\* The reigns of David and Solomon as the kings of God's own choice, while as yet also the kingdom was undivided, being that period when the kingdom denoted by Judah's sceptre was most fairly represented, the kingdom of the Messiah is ever described with reference to that type,—as the re-establishment of, and the continuation of the succession to, “*the Throne of David*.” Not that the Kingdom of God was not with Israel even after that succession was interrupted and when they had no king; but the history of that people was, from that time, a history of declension, and the glory was departing. In which connexion a striking passage (and a decisive proof of the statement here made—that the sceptre was held in trust by Judah for the Shiloh) occurs in Ezekiel, xxi. 25–27, an address to the last king who sat on David's throne:—“And thou profane, wicked prince of Israel, whose day is come, when iniquity (shall have) an end. Thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same [*Heb.* this shall not be nor that, i. e. neither the diadem nor crown]: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more UNTIL HE COME WHOSE RIGHT IT IS, AND I WILL GIVE IT HIM.”

reason to conclude, was their clue to the sign afforded them. [*Appendix N*]. He proclaimed it Himself when He rode into Jerusalem in fulfilment of the prophecy of Zechariah,—“Tell ye the daughter of Zion, Behold, **THY KING** cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass :” and by it the attendant crowds then greeted Him, crying, “Hosanna, blessed is the **KING OF ISRAEL**, that cometh in the name of the Lord.” And, finally, this was the charge upon which He was arraigned, tried, condemned, and crucified, as proclaimed by the accusation and title affixed to His cross,—“**JESUS OF NAZARETH, THE KING OF THE JEWS**,” in fulfilment of His own predictions, in which He had foretold the ground of His rejection by the nation ; as for example, His parable of the husbandmen who said, “This is the **HEIR** ; come, let us kill Him, and let us seize on **HIS INHERITANCE** :” and that other, spoken immediately before his decease, in which His citizens say, “We will not have this man to **REIGN** over us.”

2. And then also the sceptre departed. As already said, Judah had held it in trust until He should come whose it is. He came and claimed it, and it was refused Him : and then, as He had forewarned them in applying the parable just referred to,—“The kingdom of God shall be taken from you,”—so it proved. Not indeed on their first rejection of Him ; nor until he was again preached to them risen and ascended : as the Son of David “of the fruit of his loins according to the flesh raised

up to sit upon his throne;" and "exalted at the right hand of God, a Prince and Saviour, *to give repentance unto Israel* and the remission of their sins;" yea, and ready to return to them if they would even then acknowledge and receive Him, as the Apostle Peter is commissioned to offer them, saying, Acts, iii. 19, 20,—“Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come [rather “in order that the times of refreshing may come,” *ὅπως ἂν ἔλθωσι*] from the presence of the Lord, and He shall send [and that He may send, *καὶ ἀποστείλῃ*] Jesus Christ which before was preached unto you.” Not until this testimony was also resisted, and (as the next chapter relates) those who had before crucified and slain “the Prince of Life,” now proceeded to persecute the witnesses to His resurrection, so confirming hopelessly their rejection of Him, and “filling up the measure of their iniquity”—not till then was the awful threat executed. But *then* “the wrath came upon them to the uttermost.” Jerusalem was destroyed, the Temple laid in ruins, and the nation, as at this day, scattered over the face of the globe. The type of the Kingdom of God on earth was broken up; and the sceptre of it, wrested from the people who refused to yield it, now remains with Him whose parting words to them were, “Ye shall not see me henceforth until ye shall say, Blessed is He that cometh in the name of the Lord:” that is, until they be ready to welcome Him in that character which His last entry into Jerusalem had just before asserted for Him:



when He shall again come, and come in fulfilment of this prophecy, to wield the sceptre, once Judah's, as the sceptre of the now suspended, but then restored, "Kingdom of Israel."

Not that this suspension, or the departing of the sceptre *in this sense*, is here foretold, which were again to make an interpretation from the event: as the prophecy itself rather implies its continuance—that is, that the sceptre would remain with Judah until it should pass into the hands of the "Shiloh," under whom (as already said) its rule should be extended; the suspension that has occurred, together with its cause, not having been then revealed. Else—and it is a weighty objection to the interpretation of those who (with the learned Mede and Bishops Newton and Sherlock) treat this prophecy of Jacob as having been completely fulfilled, in that part which relates to "the sceptre," by the breaking up of the Jewish polity, and the dispersion of the nation—the patriarch pronounces a curse upon Judah and not a blessing, as the result of Shiloh's coming! Though the design is manifestly to determine to him, together with "the birth-right," "the blessing" inherited by Jacob himself, and before him by Isaac; and the context preceding and following is one continued strain of blessing, the richest that language could express. [*Appendix O.*]

Besides, it is a serious consideration—(and one of great moment as affecting our controversy with the Jew)—that in this case, on the supposition that the sceptre of Judah has for ever departed, we fail to

show the fulfilment of the prophecy by the Shiloh of our faith. For certain it is, He has never as yet exercised the sovereignty denoted by that sceptre. He has not "reigned over the house of Jacob" as, we have seen, promised again at His birth; nor occupied "the throne of His father David" in any sense adequate to the terms of the prophecies relating to it: and, in denying that He shall do so, we furnish the Jew with as many arguments from Scripture against His Messiahship as there are clear and plain predictions of these events!

That "the Shiloh" is indeed come we have proof incontrovertible in the fact that the sceptre is no longer with Judah: and for the suspension of its rule, and the curse (unforeseen by the Patriarch, and which has so long interrupted the course of his blessing), we can moreover assign a cause which the Jew cannot dispute, unless he deny that the present dispersion of his nation is a judgment,—in the fact that He whose is the sceptre "came unto His own people and they received Him not." But to assert that it has departed for ever is to say, that Judah's blessing and Jacob's prophecy shall in its main part remain, as now, for ever unfulfilled: and accordingly our Lord in His parting declaration to them (but just quoted) gave a promise that it shall not always be so; and the Apostle to whom it was specially given to expound the mystery of Israel's rejection has confirmed it, telling us (and, mark—"lest we should be wise in our own conceits,"—*we* who in the interval occupy their place), "that blindness in part is

happened to Israel until the fulness of the Gentiles be come in. And so [he adds] all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, saith the Lord, when I shall take away their sins:" (Rom. xi. 25, 26)—quoting the prophecy of Isaiah, ch. lix. last verse, which is thus decided to be yet unfulfilled, and therefore a prophecy not of the first, but of the second Advent, as its context also proves.\*

Then shall the broken-off thread of Judah's blessing be taken up again; and then, also, with the restoration of the kingdom which is the subject of the prophecy, shall be granted the extension of its dominion, promised, as the enlarged sway of the sceptre in the hands of the "Shiloh," in the last clause,—as already literally rendered,—

3. "And unto Him shall the gathering of the peoples be."

That is, the blessing of "the nations," we have seen, was the subject of promise to Abraham in Christ as his seed; and this promise was afterwards determined to Isaac, and then to Jacob, but without any further information as to the time or manner of the fulfilment. A promise had been also given him that his descendants of the fourth generation should oc-

\* Read in continuation chap. lx., which, according to the translators' preface in most of our Bibles, has for subject "*The glory of the Church in the abundant accession of the Gentiles:*" but which is really a description of the glory of the literal Zion in their accession to it after the restoration of Israel.

cupy the land of Canaan without any intimation of the object for which this possession was conferred on them, except as it was an earnest of another and better inheritance. But now that the basis of that constitution, under which it should be possessed, existed in the persons of the founders of the Twelve Tribes among whom it should be distributed, the purposes of the Divine economy in the appointment begin to be unfolded ; and it is revealed to the dying patriarch that the land, into which he tells them " God would bring them," was destined to be the seat and centre of a kingdom, for a time circumscribed by it and confined to the chosen people, but which should one day extend over all the earth and embrace all peoples ; who should be gathered to Him heretofore promised as the Saviour of man and Redeemer of the world, but now and henceforth as moreover God's anointed King of Judah's race. A purpose which was contemplated even before the call of Abraham, so far back as at the re-peopling of the earth after the Deluge in the allotment of the different families of the human race : as we are told in a very remarkable passage in connexion with the prophecy before us—Deut. xxxii. 8, 9:—

" When the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

" For the Lord's portion is His people ; Jacob is the lot of His inheritance."

And a purpose which accordingly we recognise in all the prophecies of the conversion of the nations

which, without one exception, represent it as subordinate to the restoration of the kingdom of Israel under the reign of the Messiah.

To adduce all the quotations in proof of this assertion would be here impracticable; but several will at once occur to every one acquainted with the prophetic Scriptures. For example:—

Ps. ii. 6 and 8.—“ Yet have I set My King upon My holy hill of Zion.

“ Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for Thy possession.”

Ps. cii. 13-22.—“ Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

“ For thy servants take pleasure in her stones, and favour the dust thereof.

“ So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

“ When the Lord shall build up Zion, He shall appear in His glory.

“ He will regard the prayer of the destitute, and not despise their prayer.

“ This shall be written for the generation to come: and the people which shall be created shall praise the Lord.

“ For He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth;

“ To hear the groaning of the prisoner; to loose those that are appointed to death;

“ To declare the name of the Lord in Zion, and his praise in Jerusalem;

“ When the people are gathered together, and the kingdoms, to serve the Lord.”

ISAIAH, ii. 2-4.—“ And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the

top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

“And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

“And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.”

Chap. xxv. 6, 7.—“And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

“And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.”

JER. iii. 16, 17.—“And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the Covenant of the Lord: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.

“At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.”

ZECH. ii. 10-13.—“Sing and rejoice, O daughter of Zion: for, lo, I come, and will dwell in the midst of thee, saith the Lord.

“And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of Hosts hath sent me unto thee.

“And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again.

“Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation.”

Some, indeed, would regard these, and many others that might be added, as prophecies of the present dispensation; yea, and even maintain the gathering of the nations to Shiloh to have actually taken place. “We have seen [says Bishop Newton] the exact completion of the former part of the prophecy, and now let us attend to that of the latter part, ‘And unto Him shall the gathering of the people be.’ . . . If we understand this of Shiloh or the Messiah, that the people or Gentiles should be gathered to His obedience, it is no more than is foretold in many other prophecies of Scripture; and it began to be fulfilled in Cornelius the centurion, whose conversion (Acts, x.) was, as I may say, the first fruits of the Gentiles, and the harvest afterwards was very plenteous. In a few years the Gospel was disseminated, and ‘took root downwards and bore fruit upward’ in the most considerable parts of the world then known; and in Constantine’s time, when the empire became Christian, it might with some propriety be said, ‘The kingdoms of the world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever’ (Rev. xi. 15).”

But not to urge again the objection to seeking the fulfilment of prophecies of *national* conversion in a dispensation distinctly defined to be one of *election*; nor to dwell on the disappointment of such hopes (however natural and excusable at the period

referred to) in the subsequent history of the Church from that date to the present,—a history not, alas! of continued triumph and progress, but of declension and corruption in doctrine and practice, witnessed, after an interval of fifteen centuries, by the abounding of heresies, schisms, and false profession, in our own times,—the place in the Apocalyptic vision where that prophecy occurs, which the learned prelate rightly parallels with our text, would show that it is not so to be fulfilled: not as the result of the preaching of the Gospel, or a “harvest” to be reaped in this dispensation, but at its end,—“the end of this age,”—on the sounding of the seventh and last trumpet which ushers in the second Advent, “the appearing and kingdom,” of the Lord Jesus Christ; and as the result, in the first instance, of the judgments of that “last woe” on the kingdom of Him by whom the throne of Christ is now, and will be then even more palpably, usurped:—

“The second woe is past; and behold, the third woe cometh quickly.

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever.

“And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

“Saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to Thee Thy great power, and hast reigned.

“And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to



the saints, and them that fear Thy name, small and great; *and shouldest destroy them which destroy the earth.*"—REV. xi. 14–18.

Which prophecy, moreover (it is not a little remarkable), is identified with that before us by another passage of that same book (ch. v. 5), where,—in the opening vision, which represents the institution of Christ into this kingdom, and His receiving (so to speak) the title-deed of that inheritance which confers the right which He here (in ch. xi.) asserts—the titles under which He claims are, "The Lion of the tribe of Judah," and "The Root of David;" the former an evident allusion to the blessing of Judah, which shall be so fulfilled.

And this, then, is the consummation to which the ancient oracle before us points. Like those that went before, a prophecy of both Advents of the Saviour, but of both in the distant vision seen as one; and that most prominent,—not which is first and nearest, but that which is last, as being "the end of our faith" and the great object of hope,—the revelation of the Saviour's GLORY, the crisis and completion of Redemption.

This was the dying patriarch's hope when, in the view of the latter-day glory thus opened to him, he exclaims (as at verse 18), "I have waited for Thy salvation, O Lord." And for this we also still wait. We, indeed, can each say with another aged believer of a later time, who saw the Saviour born, "Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation." But still, do we wait for it (though, with

him, possessing this additional earnest of our hope), in that accomplishment which he goes on to anticipate: "which (he adds) Thou hast prepared before the face of all the peoples; a light to lighten the Gentiles, and the glory of Thy people Israel." For, this we see not yet. In part the first is realized; the latter not at all. Nor till the latter—Israel's glory—come, will the former—the Gentile's light—be more than partial. These purposes are united in the revealed counsel of God: may they be united in our hopes and prayers! When we pray for the conversion of the world, let us also "pray for the peace of Jerusalem;" and in order to both, earnestly desire that event which the last considered of these ancient oracles has taught us is *the hope of the nations*, and this now before us as, in addition, *the hope of Israel*, the coming of the Lord again to earth: the event which the Church anticipates in the season on which we are about to enter, and celebrated in the words of the well-chosen Anthem for the day:\* when "all the kindreds of the peoples" shall unite to "ascribe unto the Lord glory and power;" and the joyful proclamation shall go forth into all the world—"Tell it out among the heathen [the nations] that the Lord is King, and that He shall judge [govern] the peoples righteously. . . . Let the heavens rejoice, and the earth be glad. . . . For He cometh, He cometh to judge the earth: with righteousness to

\* This Lecture was delivered on the Sunday before Advent; the Anthem, Ps. xcvi., "Ascribe unto the Lord" (*Travers*).

judge the world, and the peoples with His Truth." A coming, and kingdom, and conversion of the nations, which another Psalm, of which the chorus is the same (xcviii.), connects with the Lord's "remembering His mercy and truth towards the house of Israel:"—

"O sing unto the LORD a new song, for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory. The LORD hath made known His salvation: His righteousness hath He openly showed in the sight of the heathen [the nations]. He hath remembered His mercy and truth toward the house of Israel: and all the ends of the earth have seen the salvation of our God." [*Appendix P.*]

## LECTURE VI.

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THE PROPHET LIKE UNTO MOSES.



## LECTURE VI.

## THE PROPHET LIKE UNTO MOSES.

DEUT. xviii. 15.

*"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."*

THIS prophecy, though not belonging to what is commonly called the Patriarchal Age, is fitly classed with the prophecies of that period; being, like them, the single prophecy of the Redeemer to come (if we except that which Balaam was overruled to utter, noticed in last Lecture) in another lengthened period: succeeding that of Jacob at a distance of two hundred years, and followed by another long interval of suspension till the time of Samuel, between three and four hundred years later, from whom (as before observed) "the proper age of prophecy" dates. But, like them also, we shall find it to be, though brief, comprehensive,—a pregnant oracle truly; comprising in epitome (it is not too much to say) the whole purpose of God in the Redemption, as foreshown in that typical dispensation to which it affords the key; and which, as a whole, and not in respect of its ceremonial law only, it autho-

rizes us to regard as "the shadow of good things to come."

For Moses, it should be observed, does not merely announce here, like the Baptist afterwards, the coming of One after him greater than himself,—a Prophet of greater dignity, to whom, as was fitting, he would direct and divert from himself the veneration of the people, which otherwise might have rested on him. He says, "a Prophet *like unto me*." That is, he tells them he was a *Type of the Messiah*, to whom the Jews have always applied the prophecy, as well as the inspired writers of the New Testament:\* and a Type, not like many others, "dumb elements" and "latent prophecies," but a lively symbol, fore-showing by his various offices the purposes for which that Prophet like to him should be "raised up,"—raised up to Israel, but in order to carry into effect the purposes of blessing to the world at large, which a former oracle has taught us were contemplated in their election.

What then, let us inquire, were those offices of Moses to that people in respect to which this analogy holds? There are three distinctly attributed to him in Scripture, and all of them implied in the title here taken by him in its full import, "Prophet;"† namely, 1. "REDEEMER" or "DELIVERER;" 2. "MEDIATOR;" and 3. "LAWGIVER."

\* Acts, iii. 22, 23; vii. 37; with which compare St. John, i. 45, and vi. 14. For the Jewish authorities see Bishop Chandler's "Defence of Christianity," ch. vi. § 2.

† One who reveals the will of God in any way, a divinely commissioned teacher, &c.

I. Moses was the "REDEEMER" of Israel, as he is styled in a passage remarkably illustrative of the type in this aspect of it—Acts vii.—where St. Stephen, in his recapitulation of the mercies and rebellions of his nation, says of Moses' first interposition in their behalf, ver. 25, "For he supposed his brethren would have understood how that God by his hand *would deliver them*."\* And again, ver. 35, "This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a Ruler and DELIVERER" (or "REDEEMER," as the word also signifies†) "by the hand of the angel which appeared to him in the bush." First, like his Divine Antitype, "despised and rejected of men;" refused by His own people, and in the very same terms—"We will not have this man to reign over us:" but, notwithstanding this, their "Saviour" and "Deliverer,"—"HE brought them out after that he had showed wonders and signs in the land of Egypt, and in the Red Sea, and in the Wilderness forty years" (ver. 36).

That is,—to advert to a distinction noticed on a former occasion between *redemption by ransom* and *redemption by power*, the objects respectively (as we then also saw) of the first and second Advents of the Saviour—Moses was Redeemer of Israel *by power*, their "Goel,"‡ not their "propitiation." The

\* Δίδωσιν αὐτοῖς σωτηρίαν.

† Λυτρωτήν, here only; but compare λυτрон in Gr. Concordance.

‡ See Lect. III., section II. pp. 64, 65.



redemption by ransom had also at the same time its type in the Passover, so accurately fulfilled in its minutest particulars by the death of Christ. But it is in vain we seek in the history of the first Advent for a like accurate antetype to the mission of Moses as regards either the judgments on the oppressors of the chosen people, or the marvellous deliverance that followed at their Exodus from Egypt. Christ was indeed "raised up," and as "the Deliverer," but not to those to whom He is here promised. *The promise is to Israel*: and to them He proved, as we know, "a stone of stumbling and rock of offence" upon which "they fell and were broken:" His Advent, owing to their unbelief, the day of their judgment ending in their dispersion continued to this day. But, in a passage to which reference was made in last Lecture, the Apostle of the Gentiles has told us that in this character He shall be one day known to them, when, according to the prophecy of Isaiah then and yet remaining to be fulfilled,— "There shall come out of Zion **THE DELIVERER**,"\* and shall turn away ungodliness from Jacob"— (Rom. xi. 26). When also they shall be brought back by a deliverance so similar to that which Moses wrought for them, that it is termed a second Exodus; as foretold by the same Prophet, ch. xi., where, in continuation of one of his most glowing descriptions of the kingdom of the Messiah under the title of "The Rod and Branch out of the root and stem of

\* 'Ο ῥυόμενος. In the Heb. of Isaiah, "THE GOBL."

David" (which determines the time to be at least after His first coming), we read, ver. 10,—

"And it shall come to pass *in that day*, that the Lord shall set His hand again THE SECOND TIME to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.\*

"And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

"The envy also of Ephraim shall depart, and the adversaries [enmity] of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

"But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

"And the Lord shall utterly destroy the tongue of the Egyptian sea; and with His mighty wind shall He shake His hand over the river, and shall smite it in the seven streams, and make men go over dryshod.†

"And there shall be an highway for the remnant of His people, which shall be left, from Assyria, like as it was to Israel in the day that He came up out of the land of Egypt."‡

An Exodus which shall so eclipse the first as to

\* "*From the islands of the sea,*" i. e. "*from the western regions,*" as Bishops Lowth and Horsley read. "*Ac ne solum Orientales populos significare videatur [says St. Jerome], jungit et reliquos, 'et ab insulis maris.' 'Insulas' autem maris occidentalem plagam significat quæ oceani ambitu clauditur.*"

† Rather, "*into seven streams,*" with Vitringa and Bishops Lowth, Stack, and Horsley. By "the tongue of the Egyptian sea" is generally understood the Red Sea; by "the river," the Euphrates.—Comp. Rev. xvi. 12.

‡ "This part of the chapter [says Bishop Lowth, of ver. 11-16]

put it out of mind, as saith another Prophet, Jer. xxiii. 5-8 (a passage with which we are familiar as the well-chosen Epistle for the Sunday before Advent),—

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a KING shall reign and prosper, and shall execute judgment and justice in the earth.

“In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS.

“Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

“But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.”

Moses then “brought up” and “led” them, at the first Exodus; here “The Lord” Himself, at the second. Then also the wilderness was made to yield a supply for their wants: and so again the Lord promises, Isaiah, xliii. 18-21,—

“Remember ye not the former things, neither consider the things of old.

“Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert.

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contains a prophecy, which certainly remains to be accomplished;” and so Lowth the elder; Commentary, *in loco*. See also Houbigant (on ch. xii. in sequel) in Bishop Horsley. It is difficult indeed to conceive how any other opinion could be entertained.

"The beast of the field shall honour Me, the dragons and the owl: because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen.

"This people have I formed for Myself, they shall show forth My praise."

Thus fulfilling literally the words of the beautiful ode of Isaiah, ch. xxxv., also evidently having in view the first Exodus:—

"The wilderness and the solitary place shall be glad for them,  
And the desert shall rejoice and blossom as the rose.

For in the wilderness shall waters break out,  
And streams in the desert:  
And the parched ground shall become a pool,  
And the thirsty land springs of water.

And the ransomed of the Lord shall return,  
And come to Zion with songs,  
And everlasting joy upon their heads:  
They shall obtain joy and gladness,  
And sorrow and sighing shall flee away."

And finally, to complete the analogy—then, at this their second Exodus, shall their oppressors and the opposers of their restoration (acting in concert with the common enemy of Israel and the Church, the Anti-Christ or Anti-Messiah, who with the same view—the preventing of Christ's Kingdom—shall seek to destroy and exterminate both) be visited with those judgments, the parallels to which, in the prophetic description, are the judgments on Israel's enemies of old,—the plagues of Egypt and the overthrow of Pharaoh. [*Appendix Q.*]

But to proceed with the type before us—To the

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people whom he delivered and brought out, we observe,—

II. Secondly, Moses was “**MEDIATOR**,” as he is also styled, Gal. iii. 19, where the Apostle says of the Law, that “it was ordained by angels in the hand of a Mediator,” evidently intending him.

In which sense he was also eminently their “**Prophet**,” and the type of that greater Prophet, whose coming he foretells, as stated in the context:—

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken;

“According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

“And the Lord said unto me, They have well spoken that which they have spoken.

“I will raise them up a Prophet from among their brethren like unto thee, and will put My words in his mouth; and he shall speak unto them all that I shall command him.”

That is, at Sinai Jehovah was revealed in the glory of His justice and holiness; and consequently in all the terrors with which these attributes are necessarily invested to man as a sinner. And when the people said to Moses (as we read, Exod. xx. 19), “Speak thou with us and we will hear: but let not God speak with us lest we die:” they were but giving expression to the consciousness of human nature universally that fallen man cannot come into

direct communication with God, who to the sinner is, as He there appeared to them, "a consuming fire." They entreat for a *Mediator*, and ask that Moses, whom they already looked up to as their Deliverer, should undertake this office. And the request was granted (see Deut. v. 23-31). But they were to learn that he could not meet their need except in a typical capacity; because, like their priests who had to offer for their own sins as well as those of the people, he needed a Mediator himself. And, therefore, he is inspired to promise them on the part of God a Mediator who should be possessed of all those requisites which commended him to them: who, like him, should be "of their brethren,"—one in their nature who could, therefore, "sympathize with their infirmities" (Heb. iv. 15, *Gr.*); and yet near to God as he was of whom alone, of all the Prophets, it is said that "God spake mouth to mouth with him," and granted him to "behold His similitude" (Numb. xii. 8), that he might be, as far as any creature could be, the type of Him who is not only near to God, but "the only begotten Son, who is in the bosom of the Father," and more—who is even "One with the Father,"—and therefore competent, as none other, to "declare Him." Not by word only, or the revelation of the will of God, however clear; but embodying Him for manifestation—being "the brightness [or effulgence] of His glory, and the express image [the impress as of a seal] of His person" (Heb. i. 1, 2.) And above all, who should reveal that glory "as it was not given to Moses to reveal

it"—the glory of which the Evangelist speaks (St. John, i. 14):—

“And the Word was made flesh, and dwelt amongst us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.”

And, in contrast to the Law (ver. 17)—

“For the Law was given by Moses, but grace and truth came by Jesus Christ.”

This “glory” was then as yet hidden to Israel. For the covenant of which Moses was the Mediator, stipulating a perfect obedience to the law as its condition which they could not render, was to them “a ministration of death” and “of condemnation,” the glory of which was intolerable; so that they could not even behold the reflection of it in the face of Moses when he returned to speak with them after receiving at the hands of God “the Tables of Testimony:” and (as we read, Exod. xxxiv. 29—end) “he put a veil on his face:” thereby signifying, as the Apostle explains this symbolical transaction (2 Cor. ch. iv.), “that the children of Israel could not stedfastly look to the end of that which is abolished.” They could not look beyond that dispensation to one to follow, when the veil should be done away, and the glory of God revealed so as that it might be contemplated without fear, even “the glory of God in the face of Jesus Christ,” as “the Mediator of the New Covenant,” of “the ministration of justification” and “life.” This *we* behold. “But *WE ALL*,” continues the Apostle, “with open face [or “*in an unveiled face*,” Ἀνακεκαλυμμένῳ προ-

σῶπῳ] beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory:" we behold it, and receive the reflection of it, as did Moses of the glory shown to him. *We* behold it, but Israel is still blind to it; "for [as he had remarked above of them, ver. 14, and still his words hold good] until this day remaineth the same veil untaken away in the reading of the Old Testament," or "Covenant." Not now owing to the character of the dispensation, for "the veil is done away in Christ;" but to their unbelief, by which the veil which was on the face of Moses is, as it were, transferred to their heart,—as the Apostle explains himself,—"but even to this day, when Moses is read, the veil is upon their heart." It shall not, however, always be so:—"Nevertheless [he adds] when it [the heart of that people] shall turn to the Lord, it [the veil] shall be taken away."

In other words, they too shall be brought under the "New Covenant," according to the original promise of it, which, like the promise of its Mediator in the prophecy before us, is a promise to them, as recorded in Jeremiah, ch. xxxi. 31-34:—

"Behold, the days come, saith the Lord, that I will make a **NEW COVENANT** with the house of Israel, and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord.

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law



in their inward parts, and write it in their hearts; and will be their God, and they shall be My people.

“And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

This covenant is indeed now in force. It dates (as St. Paul shows in his Epistle to the Hebrews) from the offering of that one all-sufficient sacrifice by which the perfect remission of sins, which it promises, has been effected,—the shedding of that blood by which its great Mediator ratified it, in like manner as His type, Moses, had ratified “the first covenant” by the blood of calves and goats (Heb. ix. 18–20). And it is *our* inestimable privilege to experience the blessed results of this fact in the consciousness of a forgiveness so full and complete that “there is no more offering for sin,” and an “assurance of faith” in “drawing near” to God such as was unknown until that Jesus, “the Apostle and High Priest,” the Moses and Aaron, “of our profession, had opened the way into the Most Holy Place,” where now “He appears in the presence of God for us.”

But in the enjoyment of our privileges we overlook the people to whom the promise was made; and more—we are ready to conclude that, because it has not yet been fulfilled to them, it never will: as though the failure of man could make the word of God to fail. Not so says that word itself—“The gifts and calling of God [saith the Apostle, and in reference to that people—to the blessing of Jacob,

which Esau sought in vain to have revoked, Heb. xii. 17] are without repentance," i. e. "without change of mind," on His part. His purposes may be delayed (as we would say) by the unfaithfulness of man, or the blessing may be forfeited to one or more generations, as in the instance of the generation which came out of Egypt; but no word of God shall fail, or promise of God fall to the ground. It is well said by one before quoted, speaking of the 430 years' delay between the promise of the Land to the family of Abraham and its possession, that "the lapse of time might teach them that none of the Divine promises are lost simply because they are delayed."\* And that so it shall prove with this promise of the "New Covenant," notwithstanding the long delay that has occurred and the unfaithfulness of the people to whom it was given, God has vouchsafed the assurance of the most solemn pledges, subjoined in the words that follow it:—

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name:

"If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever.

"Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

The threats against their disobedience have come

\* Davison, Discourse iv., Sect. v.

literally true, and so shall the promises on their repentance, which is no less the subject of the sure word of prophecy.

And then also shall their "REDEEMER" and "MEDIATOR" be known unto them in—

III. The third of the offices prefigured by His Type, namely, as their "LAWGIVER."

In this character, also, Christ is now revealed. He asserted it by His authoritative teaching during His ministry on earth, of which we have an example in His Sermon on the Mount, in which, in various instances, He repeals the commandments enjoined "to them of old time,"\* in order to substitute those of the more perfect law of the New Covenant. And it was in this character that, after His Ascension, on the anniversary of the giving of the Law from Sinai, He sent down that Holy Spirit of truth, by whom (in the terms of that covenant just quoted) the law is written, not as before on tables of stone—the emblem of its powerlessness to influence to the righteousness it prescribes—but "on the fleshy tables of the heart;" no longer the ministration of "the letter which killeth," but of "the Spirit which giveth life;" as in the case of all His true disciples, who, though no longer "*under the law*," serving "in the spirit of bondage and fear," are "*under law* to Christ"† in "the spirit of adoption," which is His

\* So we should read instead of "*by* them of old time," in St. Matt. v. 21, 27, 33.

† Ἐννομος Χριστῷ, 1 Cor. ix. 21.

Spirit, governed by His precepts, and subject to His ordinances.

Still, however, the type and prophecy have not, as regards this office any more than the two others, been as yet fulfilled. Christ is "Lawgiver," but not yet in the perfected likeness to Moses.\* Not only in that, here again, the promise is not yet fulfilled to Israel: He is not yet revealed to them as their "Prophet" in this sense: but in the fulness of the office as defined by the Type. He does not yet assert it: for Moses was "Lawgiver," not merely as the *Revealer* of the Law, but as its *Executive* also. "Him did God send to be a *Ruler and Judge*," as well as Teacher (see again Acts, vii. 35†). He was the founder of a kingdom, the Kingdom of God, or the "Theocracy," as it is rightly named, which he administered mediatorially; the "Lawgiver" holding also "the sceptre," as the representative of the Shiloh of the foregoing and first prophecy of this kingdom of which the Theocracy afforded a perfect "pattern:" for that it was not (as often asserted) a temporary institution, set up only for the occasion, those who have deeply studied its law will be convinced. *They* will discern signs in it, not a few, of a more permanent duration in its exalted *morality*, social as well as individual,—its perfect *equity*,—and its no less perfect *humanity*. As remarked by another, though with a different intent, "The excellence of it as a re-

\* "A second Lawgiver," as Eusebius explains the words, Demonstr. Evang., lib. i. c. 3; and l. ix. c. 11.

† Ἀρχοντα καὶ δικαστήν.

ligious and moral institute; the majestic exhibition which it gave of the power and sovereignty of God, with the pledge of His protecting favour; the well-combined precepts of justice and mercy, and the discipline of public virtue, which it comprehended; the elaborate digest of its ritual and worship, and the designation of its hereditary line of priesthood;\* above all, the mercies and the terrors which had gone forth with its publication; these inherent circumstances argued no common or momentary purpose to belong to it, and looked like the presage of an enduring, if not an immutable, character."† And accordingly, that both the Theocracy and its Law had an ulterior reference to a future dispensation, when they shall be revived and, as types, fulfilled under the Prophet like to Moses,—who shall be also, like him, "Lawgiver" and "Ruler," "Judge" and "King," combined,—numerous prophecies agree in stating.

Some of these have been already quoted in other connexions. For example, that of Isaiah (ch. ii.), which says, in connexion with the conflux of the nations in the last days to "the mountain of the Lord's house," that "*out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And He shall judge (i. e. rule or govern) among the nations,*" &c.; the result of which shall be universal peace. As again, with other happy effects of His reign, particularly specified in ch. xi., at the beginning (the

\* [Especially as viewed typically.]

† Davison, Discourse iv., sect. v.

latter part of which has been quoted as so clearly predicting the second Exodus of Israel), ver. 1-5, and 9:—

“And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of His roots:

“And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord;

“And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of his eyes, neither reprove after the hearing of His ears:

“But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked (*Heb.* The Wicked One, see 2 Thess. ii. 8).

“And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. . . .

“They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

To which may be added the express ascription to Him of all three titles—“Lawgiver, Judge, and King,”—in ch. xxxiii. 20-22, where, in anticipation of the same happy era, the restored Israel say:—

“Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

“But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

“For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King, He will save us.”

Though not then Israel's Lawgiver and King

only: for, as the same prophet saith in another place (ch. xlii. 4), "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law." This, the very object of His reign (as Jeremiah has also told us), to "*execute judgment and justice in the earth*," on account of which His coming and kingdom are hailed by all nations and by all creation in those numerous prophetic songs and psalms, one of which was noticed in last Lecture, and which may be fitly entitled "Songs of the Second Advent," so exclusively is it their subject.

In a word—As the Divine purpose in Israel's election to be "a kingdom of priests" to diffuse the knowledge of God to the other nations of the world will then be realized, as also His purpose in the selection of their land to be (as before shown) the centre and seat of the Kingdom of God upon earth, so will the divinely-framed constitution under which they were originally placed, and their primitive polity, as embodied in the law of Moses, have then its antitype: that brightest epoch of their history, when "the Lord their God was their King," and they received the Law at His mouth,—when God tabernacled with men, and earth was brought into communication with heaven. Too holy a state of things for them to sustain, and consequently of but short continuance! but which remains on record (like many other portions of Scripture history which we are in the habit of reading as narratives of the past) as *an historical type*,—a shadow cast before of that

coming age of blessedness, when, the probation of man being completed, and his failure under every dispensation fully proved,—by Nature, under Law, and under Grace,—God, in His abounding mercy, will Himself take in hands to confirm His word. “He will take to Him His great power to reign,”—His power, now and for a long time withheld; and the last Apostacy being matured, and “the ungodly”—the Amorite and Canaanite of the type—“rooted out of the earth,” “the righteous shall inherit it” (Ps. xxxvii. 28, 29, &c.). “The Kingdom of God” shall “come,” and “His will shall be done on earth as it is in heaven.” [*Appendix R.*]

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To pursue this analogy farther into all its details would (even if the occasion permitted) belong rather to a treatise on the Types than the prophecies of the Old Testament: but enough has been said to show that the prophecy before us—while, by means of the comparison which it institutes, it sheds much additional light on the character and offices of the promised Redeemer,—is one in scope with those that precede it, and furnishes another proof of the statement respecting the prophecies of the Redemption generally made when entering on the consideration of this series of them now brought to a close;—that their theme from the first has been its end and consummation, rather than the intermediate and preparatory steps of its development,—the crisis of the conflict between the powers of light and



darkness rather than its details: and that thus, as of the events of the Old Testament *history*, so of its *prophecies*, even the earliest, it may be said, in the words of the Apostle, "they are written for our admonition, upon whom the ends of the world [*or ages*] are come;" for our warning, in prospect of those "perilous times" of "the last days" which, they advertise us, shall precede the establishment of Christ's Kingdom, and for the confirmation of our faith and hope in waiting for it.

May these our meditations be blessed to this end: and, above all, may the fuller apprehension of the import of these ancient oracles which have engaged our attention tend to quicken our desires for that glorious event which they combine to invest with such intense interest—the re-appearing of the Saviour: His "coming again the second time without sin unto SALVATION;"—the final victory over man's enemy, or crushing of the Serpent's head, promised in the first of them;—the judgment of the ungodly and Antichristian predicted by Enoch in the second;—the avenging of the redeemed of all their persecutors, and of Death itself, anticipated by Job;—the blessing of mankind and of the earth, covenanted to Abraham;—the "Glory of Israel" and "Light of the Gentiles" revealed to Jacob;—and "the Kingdom of God," the reign of that Divine Lawgiver who shall give laws to the world,—at once typified and foretold by Moses.

## A P P E N D I X.



## APPENDIX.

### LECTURE I.

(A.)—PAGE 24.

**B**UT little has been written on this prophecy, considering its vast importance and comprehensive import. Bishop Newton disposes of it in two sentences, in the opening of his "Dissertations on the Prophecies" (the *first* of which, passing over this and the prophecy of Enoch, has for subject "Noah's prophecy"), viz. :—

"The first prophecy that occurs in Scripture is that part of the sentence pronounced upon the Serpent, which is, as I may say, the opening of Christianity, the first promise of our redemption: Gen. iii. 15. If you understand this in the sense which is commonly put upon it by Christian interpreters, you have a remarkable prophecy, and remarkably fulfilled: taken in any other sense, it is not worthy of Moses, nor indeed of any sensible writer."

But if "*remarkably fulfilled*," it were surely worth while to have shown when and how: and would have fallen strictly within the scope of a work, the purpose of which is announced in the Introduction to be—to point out "the evidence for the truth of revealed religion from that series of prophecies which is preserved in the Old and New Testaments;" and, in order to this, "to lay together the several predictions of Scripture with their *completions*, to show how particularly things have been foretold, and how *exactly fulfilled*." It would

not, however, have been so easy to show the fulfilment of this as of "Noah's prophecy," or "the prophecies concerning Ishmael" or "Jacob and Esau," and some others on which his treatises fully answer the expectation raised and the promise thus given, though this cannot be said of all.

Bishop Sherlock, in the third of his "Discourses on the Use and Intent of Prophecy in the several Ages of the World," has a fuller notice of it, but chiefly to meet the objections of sceptics to its assumed obscurity and its figurative language. He justly entitles it, as "the first of prophecies," so, "the groundwork, and foundation of all that have been since," . . . "the grand charter of God's mercy after the Fall:" and he sends us for its meaning to the occasion on which it was uttered, and the sense in which it would be then understood:—

"Let us [he says] for the present lay aside all our own notions, and go back to that state and condition of things which was at the time of the delivery of this prophecy; and see (if happily we may discover it) what God intended to discover at that time by it, and what we may reasonably suppose our first parents understood it to mean.

"They were now in a state of sin, standing before God to receive sentence for their disobedience, and had reason to expect a full execution of the penalty threatened,—'In the day thou eatest thereof thou shalt surely die.' But God came in mercy as well as judgment, purposing not only to punish but to restore man. . . . They knew full well at this juncture, that their fall was the victory of the serpent, whom by experience they found to be an enemy to God and man: to man, whom he had ruined by seducing him to sin; to God, the noblest work of whose creation he had defaced. It could not, therefore, but be some comfort to them to hear the serpent first condemned, and to see that, however he had prevailed against them, he had gained no victory over their Maker, who was able to assert His own honour, and to punish this great author of iniquity. . . . The belief of God's supreme dominion, which is the foundation of all religion, being

thus preserved, it was still necessary to give them such hopes as might make them capable of religion toward God. And these hopes they could not but conceive when they heard from the mouth of God that the serpent's victory was not a complete [final?] victory over even themselves: that they and their posterity should be enabled to contest his empire; and though they were to suffer much in the struggle, yet finally they should prevail and bruise the serpent's head, and deliver themselves from his power and dominion. And what now could they conceive this conquest over the serpent to mean? *Is it not natural to expect that we shall recover that by victory which we lost by being defeated? . . . The certain knowledge they had of their loss when the serpent prevailed could not but lead them to a clear knowledge of what they should regain by prevailing against the serpent."*

Yet after this he also says that the prophecy has been completely accomplished, so as to leave nothing to be looked for:—

"If you inquire whether this prophecy, in the obvious and most natural meaning of it—in that sense in which our first parents and their children after might easily understand it—has been verified by the coming of Christ, I conceive it may be made as clear as the sun at noon-day that *all* the expectations raised by this prophecy have been *completely* answered by the redemption wrought by Christ Jesus. And what have you to desire more than to see a prophecy *fulfilled exactly?*" And again,—“This prophecy we, on whom the latter days are come, have seen *fully verified!*”

Had it been said that in “the redemption wrought by Christ,” and especially in His triumph over Satan in his stronghold, death, by His resurrection, believers have the *earnest* of the fulfilment of this promise, it were indeed true. But He Himself immediately before His death predicted a coming of “the Prince of this world” in a new and increased energy of His power—evidenced in the persecutions of His Church, and the succession of martyrdoms of which His

own death was the first: and, as observed in the Lecture, the New Testament prophecies following concur in representing the enemy's power at the highest on the eve of the Lord's second appearing, which is palpably irreconcilable with the supposition that the serpent's head was bruised at His first.

Mr. Davison (whose work is more than once referred to in these Lectures, the rather as it has been deservedly given a place in the present University Divinity Course) shows, as exemplified in the extracts given, that his conceptions of the scope of this remarkable prediction are much more adequate; and that, in so far as it falls within his object to notice it, he does so in a way commensurate with its importance. But as his Discourses only treat of prophecy as "one branch of the evidences of revelation," and of its "inspiration" in this connexion, they only speak of it in so far as it has been fulfilled: and he leaves it to be inferred, that in his judgment this first of prophecies is not fulfilled, and shall receive its accomplishment only with the fulfilment of the last.

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## LECTURE II.

(B.)—PAGE 29.

THOSE who have not access to the Archbishop's work will find a compendious notice of this apocryphal book in that useful repository of Biblical literature, "Horne's Introduction to the Critical Study of the Holy Scriptures," vol. i., Appendix, No. v., "On the Books termed Apocryphal," sect. i.; where, also, several extracts from it are given, in which is asserted, in terms that admit of no ambiguity, the doctrine of the pre-existence of the Messiah, and also of three Persons in the Godhead; a testimony which (admitting its date to be proved) Mr. Horne, with the Archbishop, justly rates

as of great importance in a work antecedent to the rise and promulgation of Christianity. On this point, however, the reader should suspend his judgment until he has weighed the arguments of Mr. Greswell in the Appendix to his elaborate work on the Parables, vol. v., part ii., chapter vii., "On the Date of the Book of Enoch;" who, on various grounds, and especially "the remarkable agreement between its phraseology and sentiments, and those sometimes of the Gospels, sometimes of the Epistles, sometimes of the book of Revelation," concludes that "it was the composition of a Hebrew Christian soon after the beginning of the second century;" and, consequently, that the author quoted from the Apostle, not the Apostle from him.

The following additional extracts are interesting on either supposition, as illustrative of the prophecy:—

"CHAP. I.—The word of the blessing of Enoch, how he blessed the elect and the righteous, who were to exist *in the time of trouble*, rejecting the wicked and ungodly.

"Enoch, a righteous man, who [was] with God, answered and spake while his eyes were open, and while he saw a holy vision in the heavens. This the angels showed me.

"From them I heard all things, and understood what I saw; that which will not take place in this generation, which is to succeed at a distant period, on account of the elect.

"Upon their account I spake and conversed with Him who will go forth from His habitation, the Holy and Mighty One, the God of the world; who will hereafter tread upon Mount Sinai; appear with His hosts, and be manifested in the strength of His power from heaven.

"All shall be afraid, and the watchers be terrified. Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immersed, and all things which are in it shall perish; while judgment shall come upon all, even upon the righteous.



"But to them shall He give peace. He shall preserve the elect, and towards them exercise clemency. These shall belong to God; be happy and blessed; and the splendour of the God-head shall illuminate them.

"CHAP. II.—Behold, He comes with ten thousand of His saints to execute judgment upon them, and to reprove all the carnal for everything which the sinful and ungodly have done and committed against Him."\*

"CHAP. X.—To Michael the Lord said . . . . Let every oppressor perish from the face of the earth. Let every evil work be destroyed. The Plant of righteousness and rectitude shall appear, and its produce become a blessing."

"Purify the earth from all oppression, from all injustice, from all crime, from all impiety, and from all the pollution which is committed upon it. Exterminate them from the earth. Then shall the children of men be righteous, and all nations shall pay Me divine honours and bless Me; all shall adore Me. . . . .

"In those days I will open the treasures of blessing which are in heaven, that I may cause them to descend upon earth, and upon all the works and labour of man.

Peace and equity shall associate with the sons of men all the days of the world, in every generation of it.

"CHAP. XLV.—In that day shall the Elect One sit upon a throne of glory, and shall choose their conditions and countless habitations (while their spirits shall be strengthened when they behold My Elect One) for those who have fled for protection to My holy and glorious Name.

"In that day I will cause My Elect One to dwell in the midst of them; will change [the face of] heaven; will bless it and illuminate it for ever."

"I will also change [the face of] the earth; will bless it. But those who have committed sin and iniquity shall not inhabit it; for I have marked their proceedings. My righteous ones will I satisfy with peace, placing them before Me; but the condemnation of sinners shall draw near, that I may destroy them from the face of the earth."

"CHAP. L.—In those days shall the earth deliver up from her

\* This is the passage supposed to be quoted by St. Jude.

womb, and hell deliver up from hers, that which it has received, and destruction shall restore that which it owes. He shall select the righteous and holy from among them; for the day of their salvation has approached. . . . Their countenance shall be bright with joy; for in those days shall the Elect One be exalted. The earth shall rejoice. The righteous shall inhabit it, and the elect shall possess it."

(C.)—PAGE 41.

Lord Bacon's remark\* has been often quoted, that "there is a latitude proper for the most part to the divine predictions, according to which they are not fulfilled at once and punctually [et continenter et punctualiter], but have springing and germinant accomplishments throughout several ages, though the height or fulness of them be appointed for one particular age and definite period:" (*"licet plenitudo et fastigium complementi eorum plerumque alicui certæ ætati, vel etiam certo momento, destinetur; attamen habent interim gradus nonnullos et scalas complementi, per diversas mundi ætates;"*) the principle of which double fulfilment is well stated and defined by Mr. Davison (Discourse v., part ii.), where, speaking of the age of David and Solomon, he says:

"This age of prophecy, in particular, brings the doctrine of 'the double sense,' as it has been called, before us; for Scripture prophecy is so framed in some of its predictions as to bear a sense directed to two objects; of which structure the predictions concerning the kingdom of David furnish a conspicuous example, and, I should say, an unquestionable one, if the whole principle of that kind of interpretation had not been by some disputed and denied. But the principle has met with this ill-acceptance for no better reason, it should seem, than because it has been injudiciously applied in cases where it had no proper place; or has been suspected, if not mistaken, in its constituent character as to what it really is.

"The double sense of prophecy, however, is of all things the

\* De Augmentis Scientiarum, lib. ii., c. 11.

most remote from fraud or equivocation, and has its ground of reason perfectly clear. For, what is it? Not the convenient latitude of two unconnected senses, wide of each other, and giving room to a fallacious ambiguity; but the combination of two related, analogous, and harmonizing, though disparate subjects, each clear and definite in itself,—implying a twofold truth in the prescience, and creating an aggravated *difficulty*, and therefore an accumulated *proof*, in the completion. For a case in point: to justify the predictions concerning the kingdom of David in their double force, it must be shown of them that they hold in each of their relations, and in each were fulfilled. So that the double sense of prophecy, in its true idea, is a check upon the pretences of vague and unappropriated predictions, rather than a door to admit them.

“But this is not all. For if the prediction distribute its sense into two remote branches or systems of the Divine Economy,—if it show not only what is to take place in distant times, but describe also different modes of God’s appointment, though holding a certain and intelligible resemblance to each other,—such prediction becomes not only more convincing in the argument, but more instructive in the doctrine, because it expresses the correspondence of God’s dispensations in their points of agreement, as well as His foreknowledge.

“Of the validity and rectitude of this interpretation by a double sense there is a simple and decisive test, which will show at once when it may with safety, and should in reason, be admitted. The test is, that each of the subjects ascribed to the prophecy be such as may challenge the right of it, in its main import, and meet it in its obvious representation; other reasonable conditions being observed as to the known general tendency of the whole volume of prophecy. When the divided application asserts itself in this manner the principle is certain, the reason we have to follow is clear, and the prophecy is doubly authentic; but where it does not, the principle, having no safe ground to rest on, ought not to be entertained: least of all should it be applied to predictions of which the general import is doubtful, or of less note and prominence in itself; for the pursuit of a double meaning under such circumstances must soon corrupt the whole

interpretation of prophecy, and engender infinite conceits and trifling comments of a spurious, unprofitable ingenuity. Whereas the wisdom of God has made prophecy and all other Scripture to minister to better and nobler purposes of argument and information. Under this conviction, I would understand the double sense to obtain only in some of the more distinguished monuments of prophecy, where the force and clearness of the description, and the adequate magnitude of the subjects, concur in giving simplicity to the combined view of them, and render the divided application at once necessary, rational, and perspicuous."

Instances many might be adduced, especially from the Book of Psalms,—in the primary and limited application of many of them to David, the ultimate and plenary application being to his great Antitype, the Messiah. Mr. Davison instances also some of the predictions which foreshow the restoration of Judah from captivity in Babylon, the antitype to which he finds, with most commentators, in what he terms "the Evangelical Restoration," but which (it is submitted) is rather to be found, where "the resemblance is indeed clear and consistent," in the future restoration of the same people from their present dispersion. Our Lord's prophecy of the destruction of Jerusalem, in union with His second coming, is another striking example: the analogy, however, being—not merely such as may be traced between any great national judgment and the last judgment, but—that Jerusalem's desolation was the *end of an age* or *dispensation* of the Divine Economy, and the day of judgment on a matured Apostacy, "the day of Israel's visitation; as the second advent will be "*the end of this age*" (S. Matt. xiii. 40, *Gr.*), and the judgment or visitation of Gentile Christendom, as predicted in this prophecy of Enoch, and typified by its first accomplishment, the Deluge.

(D.)—PAGE 46.

On the subject of the Translation of the Saints, in connexion with the Lord's coming, the reader is referred to the

Eighteenth Lecture of my "Exposition of the Apocalypse," on "The First Fruits and Harvest," where it is more fully considered.

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### LECTURE III.

(E.)—PAGE 53. *Notes.*

THE following epitome of the astronomical calculation referred to is from "Horne's Introduction," before mentioned (vol. iv., part i., chap. iii., section i.), the whole of which section may be consulted, together with Archbishop Magee's notice, as an excellent analysis of the book of Job and the questions connected with it:—

"Dr. Hales has adduced a *new and more particular proof, drawn from astronomy*, which **FIXES** the time of the patriarch's trial to 184 years before the birth of Abraham: for, by a retrograde calculation, the principal stars referred to in Job (ix. 9; xxxviii. 31, 32) by the names of *Chimah* and *Chesil*, or *Taurus* and *Scorpio*, are found to have been the cardinal constellations of spring and autumn in the time of Job, of which the chief stars are *Aldebaran*, the bull's eye, and *Antares*, the scorpion's heart. Knowing, therefore, the longitudes of these stars at present, the interval of time from thence to the assumed date of Job's trial will give the difference of their longitudes, and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; which difference is one degree in  $71\frac{1}{2}$  years, according to the usual rate of the *precession of the equinoxes*."

In his own words:—

"In A. D. 1808, Aldebaran was in 2 signs 7 deg. east longitude. But since the date of Job's trial, B. C. 2338, added to 1800 makes 4138 years, the precession of the equinoxes amounted to 1 sign 27 deg. 53 min., which, being subtracted from the former quantity, left Aldebaran in only 9 deg. 7 min. longitude, or distance from the vernal intersection, which, falling within the con-

stellation Taurus, consequently rendered it the cardinal constellation of spring, as Pisces is at present.

"In A. D. 1800, Antares was in 8 signs 6 deg. 58 min. east longitude, or 2 signs 6 deg. 58 min. east of the *autumnal* intersection; from which subtracting, as before, the amount of the precession, *Antares* was left only 9 deg. 5 min. east. Since, then, the autumnal equinox was found within *Scorpio*, this was then the cardinal constellation of *Autumn*, as *Virgo* is at present.

"Since, then, these calculations critically correspond with the positions of the equinoxes at the assumed date of Job's trial; but disagree with the lower dates of the age of Moses, and still more of Ezra, furnishing different cardinal constellations, we may rest in the assumed date of the trial as correct."

NOTE.—For the calculation here given Dr. H. makes acknowledgments to Dr. Brinkley, Andrew's Professor of Astronomy in the University of Dublin. Subsequently he discovered that it had been anticipated and published at Paris, by M. Ducontant, in 1765.

(F.)—PAGE 54.

It was not thought necessary to delay in this Discourse to adduce proofs of the reality of Job's existence, or of the book which bears his name being a real history, as this cannot be admitted to be a point about which there may be any reasonable question in the mind of a believer in the inspiration of the Scriptures; for (to quote again from the analysis above referred to)—

"In the first place, that Job was a real, and not a fictitious character, may be inferred from the manner in which he is mentioned in the Scriptures. Thus, the prophet Ezekiel speaks of him:—'*Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.*' (Ezek. xiv. 14.) In this passage the prophet ranks Noah, Daniel, and Job together, as powerful intercessors with God; the first for his family; the second for the wise men of Babylon; and the third for his friends: now, since Noah and Daniel were unquestionably real characters, we must conclude the

same of Job. '*Behold,*' says the Apostle James, '*we count them happy which endure: ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.*' (James, v. 11.) It is scarcely to be believed that a divinely inspired Apostle would refer to an imaginary character as an example of patience, or in proof of the mercy of God.

"But besides the authority of the inspired writers, we have the strongest internal evidence, from the book itself, that Job was a real person: for it expressly specifies the names of persons, places, facts, and other circumstances usually related in true histories. Thus we have the name, country, piety, wealth, &c. of Job described (ch. i.): the names, number, and acts of his children are mentioned; the conduct of his wife is recorded as a fact (ii.): his friends, their names, countries, and discourses with him in his afflictions, are minutely delineated (ii. 11, &c.). And can we rationally imagine that these were not realities?

"Further, no reasonable doubt can be entertained respecting the real existence of Job, when we consider that it is proved by the concurrent testimony of all eastern tradition: he is mentioned by the author of the book of Tobit, who lived during the Assyrian captivity;\* he is also repeatedly mentioned by Mohammed† as a real character. The whole of his history, with many fabulous additions, was known among the Syrians and Chaldeans; many of the noblest families among the Arabians are distinguished by his name,‡ and boast of being descended from him. So late even as the end of the fourth century, we are told, that there were many persons who went into Arabia to see Job's dunghill (Chrysostom, ad pop. Antioch. Hom. 5, Op. tom. ii., p. 59, A.), which, in the nature of things, could not have subsisted

\* Tobit ii. 12, in the Vulgate version, which is supposed to have been executed from a more extended history of Tobit than the original of the Greek version.

† Sale's Koran, pp. 271, 375, 4to edit. See also D'Herbelot's *Bibliothèque Orientale*, voce *Aiûb*, tom. i., p. 145, 4to edit.

‡ As the father of the celebrated Sultan Saladin (Elmacin. Hist. Saracen, p. 3); and also Saladin himself, whose dynasty is known in the East by the name of Aiubiah or Jobites. (D'Herbelot, tom. i., pp. 146, 147.)

through so many ages ; but the fact of superstitious persons making pilgrimages to it sufficiently attests the reality of his existence, as also do the traditionary accounts concerning the place of Job's abode. (Thevenot's Voyage, p. 447; La Roque, Voyages en Syrie, tom. i., p. 239.)"

But a point on which there may be legitimately a question, and respecting which the learned have been much divided, is the *authorship* of the book ; some assigning it to authors subsequent to the time of Moses, others to Moses, and others to Job himself or a contemporary. Of these, however, those who contend for a date later than the time of Moses are confuted by the arguments already adduced respecting the age in which Job lived, and by the marks it bears of being (what it is all but universally allowed to be) the most ancient of the books of canonical Scripture ; and the only remaining opinions of consideration are two—the one, very generally received, which attributes this book to Moses, chiefly on the ground of its having been received by the Jews into their sacred canon, though in no way connected with their history, and of some resemblances in the form of expression ; and the other to Job himself, in favour of which the arguments from the internal evidence greatly preponderate. Indeed, the chief difficulty in the way of the latter most natural hypothesis is as to the character in which it could have been written at that early period ; for though the language, which Bishop Lowth remarks is "pure Hebrew," may have been that of Idumæa in Job's time, for the same reason that (as he adds) "it is not improbable that all the posterity of Abraham,—Israelites, Idumæans, and Arabians whether of the family of Keturah or Ishmael,—spoke for a considerable length of time one common language ;"\* yet that the books of Moses were the first written in the Hebrew character may be considered as certain : and the supposition that it was handed down by tradition, and thus

\* Lect. xxxii., *ut supra*.



written in Hebrew by Moses, is scarcely admissible in the case of a work of such length, and in so very small a part consisting of narrative or history.

This difficulty, however, is completely cleared up, and both these opinions most satisfactorily reconciled, by a suggestion recently put forward, and supported by very conclusive reasoning, in a work entitled "An Examination of the ancient Orthography of the Jews, and of the original state of the Text of the Hebrew Bible," by Charles W. Wall, D. D., then Professor of Hebrew, and now Vice-Provost of the University of Dublin: in which,—having proved that the origin of alphabetic writing dates from Moses, and that it was communicated to him by Divine revelation at the giving of the Law,—he proceeds to show that the book of Job, as being of an earlier date, "was originally composed in hieroglyphics (the only kind of writing known before), and afterwards transcribed by Moses into alphabetical writing." But the argument, as may be supposed, is too long to quote here in full, and would suffer by extracting from it; and therefore the reader is referred to the work itself (part i., "Containing an Inquiry into the Origin of Alphabetic Writing," &c., chap. viii.), premising only that the inspiration of this book is in no way affected by the decision; as, independent of the notice of Job above quoted in other places of Scripture, we are expressly told that he was favoured with special revelations from the Almighty, and the book is quoted by the Apostle Paul in the same way as the other inspired writings (see 1 Cor. iii. 19, with Job, v. 13).

NOTE.—As a connected subject, the argument in proof of "The Divine Origin of Language" will be read with interest in the Appendix to Archbishop Magee's work on Atonement and Sacrifice, section liii.

## LECTURE IV.

(G.)—PAGE 85.

FOR the proof of the statement here made, and the difference as to the prospect after death under the Christian and the preceding dispensations, the author may be allowed to refer to his "Discourses on the Life of Christ," No. XVIII., "On His Burial and Descent to Hades."

(H.)—PAGE 92.

The following extract from the works of the learned Joseph Mede will be interesting, as well from the clear way in which he shows the force of our Lord's reasoning on the passage here referred to, as from the Rabbinical authorities which he quotes. (Book IV., Epistles, No. XLIII., addressed to Dr. Twisse.)

"I doubt not but you have felt some scruple (as well as others) at our Saviour's demonstration of the *Resurrection* in the Gospel, Matt. xxii.; Mark, xii. God said to Moses in the bush, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living.' *Ergo*, Abraham, Isaac, and Jacob, must one day rise again from the dead. How doth this conclusion follow? Do not the spirits of Abraham, Isaac, and Jacob yet live? God should then be 'the God of the living,' though their bodies should never rise again . . . But how would this then make for the *Resurrection*? Surely it doth. He that could not err said it. Let us therefore see how it may.

"I say, therefore, the words must be understood with supply of that they have reference unto, which is the *Covenant* that the Lord made with Abraham, Isaac, and Jacob; in respect whereof He calls Himself "*their God*." This Covenant was to give unto them and to their seed the land wherein they were strangers. Mark it,—not to their seed or offspring only, but to themselves. To Abraham, Gen. xiii. 15; xv. 7; xvii. 8. To Isaac, xxvi. 3. To Jacob,

xxxv. 12. To all three, Exod. vi. 4, 8; Deut. i. 8; and xi. 21; and xxx. 20. If God then make good to Abraham, Isaac, and Jacob this His *Covenant* whereby He undertook to be *their God*, then must they needs one day live again to inherit the promised land, which hitherto they have not done. For the God that thus covenanted with them covenanted not to make His promise good to them *dead*, but *living*. This is the strength of the Divine argument, and irrefragable; which otherwise would not infer any such conclusion [as the resurrection of the body].

“And this to be our Saviour’s meaning may appear, in that the Jews at that time used from these very places, thus understood, to infer the *resurrection* against the Sadducees out of the Law. As it is to be seen expressly of two of them (Exod. vi. 4; Deut. xi. 21) in the *Talmud* פֶּרֶק חֵלֶק, *ubi in Gemara sic habetur, Traditio Rab. Simai*,—‘*Quo loco astruit Lex Resurrectionem mortuorum?*’ *Nempe ubi dicitur*, ‘*Atque etiam constabili vi fœdus cum ipsis, ut dem ipsis terram Canaan.*’ (Exod. vi. 4.) *Non enim dicitur vobis, sed* ‘*ipsis.*’

“*Iterum rogârunt Sadducei Rabbi Gamaliëlem (Præceptor fuit Pauli Apostoli) undenam probaret Deum mortuos resuscitaturum? Non quieverunt usque dum produceret ipsis istum versum—‘Quam terram juravit Dominus patribus vestris se daturum illis.’ Hinc constat Legem testificari Resurrectionem mortuorum.*

“To persuade this by stronger testimonies than of Rabbins, I pray compare with that which hath been said verses 8, 9, 10, of Hebrews xi., adding to them verses 13–16 of the same chapter: in the last of which you need not stumble at the epithet *ἐρουπaviou*, *heavenly*; because it denotes not only that which is *in heaven*, but that which is *from heaven*; as it is said, verse 10, ‘*They looked for a city whose builder and maker is God.*’ And consider well the latter part of this sixteenth verse with our Saviour’s argument. . . . .

“The sum of what I would say is this:—God covenanted to give Abraham, Isaac, and Jacob, in their own person (as well as to their seed) *the land wherein they were strangers* (that is, the land of *Canaan*), *for an inheritance*. Mark those words well,—‘*The land of thy pilgrimage;*’ ‘*The land whereon thy head lies,*’ Gen. xxviii.; ‘*The land which thou seest,*’ Gen. xiii.; and the like. And in St.

Paul, '*The place which he should after receive for an inheritance,*' Heb. xi. But this was not performed to them while they lived; therefore must they one day live again, that they may be partakers of this promise; and consequently the saints shall live on earth after their resurrection."

For additional arguments of the Rabbinical writers in proof of the resurrection of the dead, and the life immortal, from other passages of the Old Testament Scriptures,—see Wetstein's Greek Testament, note on St. Matt. xxii. 30, 31. But for a full and connected view of the evidence that the doctrine of a future state is taught in the Old Testament Scriptures generally, and in the writings of Moses specially, the reader is referred to the late Dr. Graves's well-known work on the Pentateuch (a series of Discourses originally delivered at the Donnellan Lecture), Part III., Lect. iv., "*On the Knowledge of a Future Life among the Jews.*" On the review of which evidence it is with surprise that the following passage will be read from a writer of Mr. Davison's high reputation,—influenced, it would seem, by the specious but superficial (and, as Dr. Graves has shown, in many respects contradictory) reasoning of the founder of the Lectureship at which his Discourses were preached, the late Bishop Warburton, in his '*Divine Legation of Moses,*'—reiterating the assertion that the doctrine of a future state is not revealed in the books of Moses, and was consequently unknown to the patriarchs as well as the Jewish people:—

"As a future eternal state is not made the sanction of the Law of Moses, so neither is the doctrine of it made an explicit revelation either in the Law, or any other part of the *Pentateuch*. The text cannot be produced which simply declares it; and that none such exists is evinced, or confirmed, by the discourse of our Saviour in His refutation of the Sadducees. For when, in proof of the resurrection of the dead, He referred those deniers of it to Moses, calling the Lord '*the God of Abraham, the God of Isaac, and the God of Jacob,*' we must suppose that He selected this

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text as one of the most forcible and clearest of the book of the Law, capable of imparting the knowledge of a resurrection and a future state. But since He deduced that knowledge from thence by implication, is it not a sign that the doctrine was not to be found there expressed? His own just and emphatic reasoning establishes the truth in question by this medium,—‘God is not the God of the dead, but of the living.’ By the aid of His illuminating reason, *we* perceive the truth deduced. But who will say that the same truth could have been inferred as a clear or infallible consequence, without His reason to derive it? Suppose His medium of explication withdrawn, how few could have supplied it! At the most, since the doctrine was to be had only by being so inferred, we must grant it was no article of the express Mosaic revelation.”—(*Disc. iv.*, sect. iv.)

We are bold, however, to say that it was inferred without this by the same reasoning, and as “a clear and infallible consequence,” from the covenant long before made with Abraham: and this author might not unfairly be quoted to admit as much in a subsequent section.—(See below, Note R.)

(I.)—PAGE 93.

The original passage is as follows (*Adversus Hæreses*, liber v., cap. xxxii.):—

“Sic ergo huic promisit Deus hæreditatem terræ. Non accepit autem in omni suo incolatu, oportet eum accipere cum semine suo, hoc est, qui timent Deum et credunt in eum, in resurrectione justorum,” &c.

And again, near the end of the chapter:—

“Repromisit autem Deus hæreditatem terræ Abrahæ et semini ejus: et neque Abraham, neque semen ejus, hoc est, qui fide justificantur, nunc sumunt in ea hæreditatem: accipient autem eam in resurrectione justorum. Verus enim et firmus Deus; et propter hoc ‘beatos’ dicebat ‘mites, quoniam ipsi hæreditabunt terram.’”

Numerous additional testimonies to the antiquity of this doctrine might be quoted both from Jewish and early Christian writers, a selection from which is given in Bishop Newton "On the Prophecies, Commentary on the Apocalypse," chap. xx. (which, with his introductory remarks, I have reprinted in the Appendix to the fourth edition of my "Exposition of the Revelation," last note); who refers for others to "Burnet's Theory," b. iii., ch. v.; and b. iv., ch. vi.; and to Mede, "Placita Doctorum Hebræorum de Magno die Judicii," p. 535; b. v., ch. iii., p. 892, &c. Those who have not access to the works of the Fathers will also find much valuable information as to the expectations of the early Church in the "General Introduction" to Mr. Greswell's work on the Parables, vol. i., ch. xii., part ii.:—"On the historical Testimonies to the Doctrine of the Millenium" (following the 'Scriptural Testimonies' in Part i. of the same chapter); and in a work recently published, entitled, "The Apostles' School of Prophetic Interpretation; with its History down to the present Time: by Charles Maitland, Author of 'The Church in the Catacombs.'"

(K.)—PAGE 94.

The suggestion here made, that the purchase of a burial-place in the land of promise by the Patriarchs was expressive of their hope of a resurrection, derives a strong confirmation from Joseph's injunction, when dying, to his brethren to remove his remains to that land when the time should come for their possessing it, recorded in Gen. l. 24, 25. Jacob had given a like charge to his sons (ch. xlix. 29-32), which was complied with immediately on his death (l. 12, 13): but Joseph's is the more remarkable on account of the notice of it by the Apostle in Heb. xi. 22,—  
"By faith Joseph, when he was dying, made mention of the departing of the children of Israel; and gave commandment concerning his bones." Here this fact is mentioned

as evidence of his "faith," over and above the expression of his conviction that God would surely visit them and bring them out of Egypt into the land of promise. And how was it so unless as indicative of his hope that he would rise again, with those already deposited there, and to inherit that land under the circumstances contemplated in the promise? It is indeed a natural wish to be buried with one's ancestors and family: but if this were all denoted by Joseph's command, how is it said that the command was given "*by faith*?" On the one supposition the Apostle's words are inexplicable, and the incident not worthy of notice: on the other, they are perfectly intelligible and clear; and the transaction ranks as one of the most important and significant in the annals of those "ancients who by faith have obtained a good report."

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## LECTURE V.

(L.)—PAGE 98.

It does not fall within the scope of these Lectures to enlarge on the truth here adverted to; which, besides, it belongs to the New Testament to bring out into full light. But the intimations of it, at so early a period, to the Father of the Faithful are very remarkable, and may require a brief additional notice to explain the statement made in this introductory observation.

1. It will be seen, then, on reference to the narrative, that as many as twenty-five years elapsed between the call of Abraham, when first the "seed" was promised to him, and the birth of Isaac: he being seventy-five years old when he "departed out of Haran," and one hundred when Isaac was born. (Compare Gen. xii. 4, 7, with xvii. 1, and xviii. 10-14.) And wherefore this delay? It will be said,—For the trial of his faith. And this is true: for while at the time the

promise was given the fulfilment involved no difficulty as regarded either parent, after this interval it had become, humanly speaking, impossible as regarded both. But God had a further design in it, namely, in the event itself, in the fulfilment under these circumstances, to illustrate the great object of faith, the promised salvation, in that which may be called its distinguishing blessing—*new life to man in the Spirit*; the truth that the seed of promise was not to be the seed of Abraham after the flesh, not in the way of nature, but supernaturally born, and quickened out of the death of the flesh as by resurrection. Which holds good, first, of “**THE SEED**” emphatically—Christ, as the head and source of this new life; and then of all who “are Christ’s,” and in Him, “Abraham’s seed and heirs according to the promise:” as the Apostle explains this dealing of God with His servant, and defines the faith of Abraham in this instance in the passage referred to—Rom. iv. 16–21:—

“Therefore it [*the promise*] is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

“ (As it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

“Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

“And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb:

“He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

“And being fully persuaded that, what He had promised, He was able also to perform.”



The Apostle adds,—“And therefore it [*this faith*] was imputed to him for righteousness,” i. e. in order to his justification; because it was faith in *resurrection-life*, in the power of which Christ fulfilled all righteousness for man in the flesh, and so justified the human nature in His own person, as demonstrated by His resurrection from the dead. By belief in which fact accordingly we also are justified, as being thus analogous to Abraham’s faith in the promise of the birth of Isaac; ver. 23—end:—

“Now it was not written for his sake alone that it was imputed to him: but for us also to whom it shall be imputed, if we believe in Him that raised up Jesus our Lord from the dead [i. e. “God who *quickeneth the dead*,” as before instanced in the supernatural birth of Isaac, ver. 17, the type of Christ in His resurrection]; who was delivered for our offences, and was raised again for our justification.”

Which life of the resurrection is moreover righteousness in the regenerate, of whom likewise Isaac is in his birth the type; of those who (in the language of the New Testament) “are quickened together with Christ and raised up together” (Ephes. ii. 1, and 5, 6. Col. ii. 12): *resurrection* in Him and *regeneration* in them being the operation of the same “*Spirit of holiness*,” by which “the Body, the Church,” is inhabited and sanctified. (Rom. i. 4. 1 Cor. xii. 12, 13. Heb. ii. 11.)

2. And so in the other great instance of Abraham’s faith in reference to this same seed of promise,—his offering up of Isaac, recorded Gen. xxii. Here again, at first view, we see only a notable example of obedience to the Divine command, and submission to the Word of God. And so it would be were it the case of another parent, or were he asked to sacrifice another child. But the parent was Abraham—“the father,” by promise, “of many nations;” and the child was Isaac, his only son, “in whom,” according to

that promise, this his seed was to be "called," and who as yet had no offspring! And what will he now do, now that the same Word which gave the promise seems to retract it? Will he retract his faith, and give up his first hope? No: this were to make God untrue; and yet he goes forward without hesitation, and does not even expostulate. He asks no questions, because he sees no difficulty. But how this? What is faith's reasoning here, by which he is still enabled to hold fast by the Word of God? The Apostle again gives the explanation, and a very easy one to that faith which believes that "with God nothing is impossible:"—"By faith [he says, Heb., xi. 17] Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called: *accounting that God was able to raise him up even from the dead; from whence also he received him in a figure.*" In other words, he believed that after he had slain him the Lord would restore him to life, and make good His original promise.

Here again, indeed, is great faith: but again, it is to be observed, it is faith in *resurrection*; and in this again is Isaac specially the type of Christ,—that after he has been thus "in figure" raised from the dead, he becomes the father of the promised seed. And again is Abraham pronounced "justified" by this act (James, ii. 21): not, however, then first, for the Scripture quoted as then fulfilled,—“Abraham believed God, and it was imputed unto him for righteousness,”—is found in Gen. xv. 6, in relation to his faith in the promise of a seed before Isaac was born. But his faith was hereby evidenced and proved; and it was the faith that justifies, because, again, analogous to the faith in Christ *risen*: a striking confirmation (this faith in both instances of it) of the fact established by the other promise of the Abrahamic covenant—the promise of the Land—that the resur-

rection was not only remotely implied in it, but the very basis of it; and apprehended accordingly by Abraham and the patriarchs. (See the preceding Lecture.)

(M.)—PAGE 102.

The way in which Mede arrives at the conclusion here stated is an illustration of the process by which a fulfilment is made for a prophecy from the event, and at the same time shows that the theory of a *tribal* sceptre was resorted to only because the more obvious and natural sense was deemed to want the confirmation of history. Having shown that the ancient Jews understood the prophecy to relate to the Messiah, he says:—

“ Thus we and the ancient Jews agree about the aim and purpose of this Scripture. But we Christians believe further that it is long since fulfilled, although in regard to the exact point of time when this sceptre departed from Judah, we vary in our opinions.

“ Some will have it to have been when Pompey first brought the Jewish state under the Roman subjection. But against this it is objected: first, that it anticipates the time of Christ’s birth too much, being sixty years before it; secondly, that it might as well be affirmed that the sceptre departed from Judah when Nebuchadnezzar carried them captive to Babylon, or when they were subject to the Persian or Greek monarchies.

“ Others make it a little after; when Herod, an Idumæan stranger, yet formerly incorporated into the Jewish state and blood, was by the Romans invested to be their king, and the Asmonæan or Maccabæan race (which till then had borne the chief rule) was by him extinguished. Against this also lies the exception that it was too early, being thirty years and more before the birth of Christ, and more than twice as much before His Passion and Ascension, at which time he began his kingdom. Secondly, it is objected that under the reign of Herod the sceptre of Judah might seem rather to be advanced than departed, forasmuch as they then had a king of their own reigning over them; and though

not of Jewish origin, yet was he a proselyte, and so one of their own body. And if the sceptre were departed from Judah because one not of their *own tribe* had the sovereign rule over them, why was it not departed all the time the Asmonæan or Maccabæan families, who were Levites, reigned? No man would say that the sceptre was departed from Poland though the Polanders should choose a Swede, a German, or Frenchman, for their king; so neither from Judah though a Levite or Idumæan proselyte were their prince.

"Others think it not to have been till the destruction and final dissolution of the Jewish state by Titus. Against this it is excepted that it is as much too long *after* either the Nativity or the Passion of Christ as the other two were *before* it; to wit, seventy years after the one, and nearly forty after the other."—(*Works, ut supra.*)

Yet he afterwards decides for the destruction of Jerusalem by Titus; because this date embraces, together with the departure of the sceptre, or "Judah's ceasing to be any more a *commonwealth*," the gathering of the nations to Shiloh, which he deems to have been fulfilled in the "conversion of the Gentiles to the obedience of Christ which had then taken place."

(N.)—PAGE 108.

This prophecy of Balaam is particularly worthy of attention in connexion with the position, which it is the design in these Lectures to establish, as to the subject and scope of the early prophecies of a Redeemer, among which it would be expected to have had a place in this series. But the number of the Lectures is limited, and so remarkable a prophecy could not be properly treated in a Note. Besides, I had been led to notice it in a work recently published, where both the partial fulfilment of it at the first advent of the Saviour, and its ulterior reference to the Second, are pointed out—"Discourses on the Life of Christ" (No. III., "On the Epiphany"): in confirmation of the first of which applica-

tions Bishop Newton observes:—"The Christian fathers, I think, are unanimous in applying this prophecy to our Saviour and to the Star which appeared at His Nativity. Origen, in particular, saith that in the Law there are many typical and enigmatical references to the Messiah; but he produceth this as one of the plainest and clearest of prophecies. And both Origen and Eusebius affirm that it was in consequence of Balaam's prophecies, which were known in the East, that the Magi, upon the appearance of a new star, came to Jerusalem to worship Him who was born King of the Jews" (Origen, *Contr. Cels.*, l. 1, § 60; In *Numeros Hom.*, 13, § 7; Eusebii, *Demonstrat. Evangel.*, l. 9, § 1).

(O.)—PAGE 110.

This point has been noticed by Hengstenberg in his "Christology of the Old Testament," who, in the section on this prophecy, says,—

"The meaning of this language, according to most of the interpreters, is, that the tribe of Judah should not cease to subsist as a people, and have a government of their own, until the Messiah came; that then, however, it should lose its dominion; which, they say, was fulfilled soon after the coming of Christ, by the destruction of Jerusalem.

"We, however, believe the following to be its true meaning: Judah shall not cease to exist as a tribe, nor lose its superiority, until it shall be exalted to higher honour and glory through the great Redeemer who shall spring from it, and whom not only the Jews, but all the nations of the earth, shall obey."

And, having shown that this exposition of the passage is liable to no philological difficulty, inasmuch as the word "*till*" does not always imply cessation, but not unfrequently *up to* and *thenceforth*—in illustration of which he quotes the observation of Abenezra, "*Non est sensus verborum scriptum esse recessurum cum venerit Schiloh; sed hæc locutio*

similis est ei, Gen. xxviii. 15, 'Non deseram te usque dum fecero quod locutus sum tibi,' quod, nempe, velim te reducere in hanc terram; i. e. multo minus te reductum in terram deseram: similiter dicitur, 'Non auferetur sceptrum de Jehudah donec veniat Schiloh, i. e. numquam auferetur sceptrum de Jehudah, multo minus quum venerit Schiloh'—he adds,—

"What especially determines us to prefer the above explanation to the other, which is generally received, is, that the future termination of the dominion of his tribe, which, according to the latter explanation, is here foretold, does not at all accord with the joyful nature of the remaining part of this address to Judah. Besides, it would seem too early to announce already the future rejection of Judah; and such an interpretation could not be admitted unless no other could on good ground be established."

Yet this author afterwards asserts that "the fulfilment"—of the prediction "that through the Messiah the tribe of Judah should extend its dominion over many nations,"—is shown in Matt. i. 1-16 (the genealogy which merely proves that Christ is descended from Judah); and repudiates the idea of the return of the Jews to their land, and of the restoration of the kingdom to Israel, as, in the most express and unequivocal prophecies of it, only imagery of what Christ should accomplish for His covenant-people, furnished by the history of the redemption from Egypt, the Theocracy, or the reign of David: notwithstanding the evidence to the contrary from the literal accomplishment of every prophecy that has been already fulfilled. (See, for example, his comment in the same work on Isa. xi.)

For though that kingdom, and the rule of Judah's sceptre, as also of David's throne, be now suspended, this (to use an argument of his own) as little disproves the truth of the predictions of its continuance or permanence than "the *temporary* cessation of the national subsistence during the

Babylonian exile disproves the truth of this prediction" (of Jacob) considered as foretelling "that the tribe of Judah should not cease to exist as a people, with a government of its own, till the Redeemer should appear;" or "the period of unbelief and apostacy, which is now passing away [*quære* "passing away"?] destroys the truth of the promise which Christ gave to His New Testament Church."

This must be conceded: at the same time it is for the serious consideration of those who adopt his interpretation of the prophecies, that if the promises to Israel and the oath to David be explained away as mere imagery and figures of speech, it would be difficult to specify "a promise to the New Testament Church," or a prophecy of Christ's kingdom, that is of any certain signification.

(P.)—PAGE 120.

The Theocratic definition of "the sceptre," proposed in this Lecture, suggested itself to my mind a long time ago, and, with the substance of the argument here, was the subject of one of a series of articles on these early prophecies, contributed to a theological periodical (now discontinued), in 1838. Since then my attention was drawn to the fact that it had been proposed by Bishop Warburton in his "Divine Legation of Moses," book v., sect. iii., subsect. 3, where—having argued (and in my judgment conclusively) against various explanations of it as the emblem of the *civil polity* of the Jews, and among them that which represents it to denote a *tribal* sceptre only,—he concludes, "that the true and real meaning of 'the Sceptre of Judah' is that THEOCRATIC GOVERNMENT which God, by the vicegerency of judges, kings, and rulers, exercised over the Jewish nation;" and which, he shows, continued to the coming of Christ, till which time "there never was any 'Lawgiver' in Judah but God, by the ministry of Moses." But I need not say that an author who regards the whole Mosaic Dispensa-

tion as one of merely temporal promise, and the election of Israel as likewise temporary in its purposes, sees no reference of this prophecy beyond the first coming of Christ; when, he asserts, the kingdom in question was "abolished," and the sceptre departed from Judah for ever.

Bishop Horsley also takes the same view in the second of his sermons on the forty-fifth Psalm,—where, speaking of the destruction of Jerusalem, "when their city was laid in ruins, their temple demolished and burnt, and the forms of the Mosaic worship abolished," he adds, "then it was that the sceptre of *ecclesiastical sway* (for that is the 'sceptre' meant in Jacob's famous prophecy) departed from Judah. *The Jews were no longer the depositories of the laws and oracles of God*; they were no longer to take the lead in matters of religion and worship." But that *he* did not believe that this sceptre has for ever departed is plain (as from all his works, so) from this same series of sermons; in the last of which, for example, he thus states the order of the conversion of the world to Christ with reference to St. Paul's prediction, Rom. xi.:—"First, the rejection of the unbelieving Jews;—then the first call of the Gentiles;—then the recovery of the Jews, after a long season of obstinacy and blindness, at last provoked to emulation, brought to a right understanding of God's dispensations by that very call (of the Gentiles) which hitherto has been one of their stumbling-blocks;—and lastly, in consequence of the conversion of the Jews, a prodigious influx from the Gentile nations yet unconverted." And this (he further observes) in connexion with "the cheering hope of the second coming of our Lord, who surely cometh to 'turn away ungodliness from Jacob,' and set up a standard to the nations which yet sit in darkness and the shadow of death." See also his second Sermon on St. Matt. xxiv. 3, where he speaks of the circumstances attending "*the re-establishment of the Jewish kingdom.*"



## LECTURE VI.

(Q.)—PAGE 129.

THE following additional prophecies relating to this second Exodus I have before quoted in full in "Lectures on the Second Advent and connected Events." Lect. v.; where the whole subject of the Jewish Restoration is considered in its order and results:—Isa. xxvii. 12, 13; xliii. 16–21; li. 9–16; lii. 9–12; lxii. 10–12. Ezek. xx. 33–38. Hosea, ii. 14–20. To which add, Isa. xli. 18–21; lv. 12, 13. Ezek. xxxiv. 11, 12. Zech. x. 6–end. Ps. lxviii. 22, 23.

The divinity student is also referred to the concluding Lecture of Dr. Graves on the Pentateuch, "On the Future Conversion and Restoration of the Jews:" and "Bishop Newton's Dissertations," No. xxvi., sect. iv.

(R.)—PAGE 141.

This typical character of the Mosaic Dispensation, and of the Law under which Canaan was possessed, affords another confutation of the opinion of those who argue from the temporal nature of its blessings and promises that it contained no promise of a better and enduring inheritance, no hope of a future life in a "world to come." Though independent of this, and admitting that the Law were utterly silent as to this hope, it would by no means follow that it was not entertained and cherished by the believers under that dispensation; since, we have seen, it had been revealed—and not indistinctly—in the promises that went before, beginning with the first; in the faith of which we are told that all the patriarchs died: a faith which it cannot be supposed would have been lost to their descendants. For (as well said in a passage which contrasts strikingly with one above quoted from the same author)—"The Law in its sanctions is only positive that God will do so much, not exclu-

sive that He will do no more: and more He had before promised that he would do." . . . . "The promise of the universal blessing, with which this people began its existence, still waited its accomplishment. By that promise to Abraham some order of things different from the possession of Canaan which could not be the basis of an universal blessing; some institution different from their law, which did not admit of an universal use, was necessarily implied. To the large scope of this suspended prophecy the capacity neither of their country nor their law corresponded: yet it was a branch of the Covenant made with Abraham; it was confirmed by being often repeated; and God for ever reminded them of this whole Covenant by taking to Himself the name of 'the God of Abraham, Isaac, and Jacob,' and making that Name the medium of His federal communication with them. The promise itself was conspicuous in its kind: it had, therefore, wherewith to command their attention in turning their thoughts to some object beyond what they saw."\* And it has been shown that it looked far beyond it, much farther than he would say,—beyond even the first advent to the second,—beyond this dispensation to "the dispensation of the fulness of the times."

But it is not true that the Dispensation itself was without its intimations of a future state and of the life to come. For, on the contrary, those its blessings and promises, temporal though they were, carried with them each such intimations. They were typical to correspond with the typical character of the land to which they related and by which they were bounded. It was a type of the renewed world—the "world" (ὁ κόσμος) of which the "inheritance" was promised to Abraham and his seed in Christ—in those very features, among others, which formed the special subject of promise and blessing to its inhabitants: such, for example, as its extra-

\* Davison, *ut supra*, Discourse iv., Sect. iv. v.

ordinary fertility; and, in the sabbatical years and years of jubilee, its spontaneous produce, in connexion with the law of universal release and restitution at those periods, and the return of each family to its inheritance; and, in general, the many blessings flowing from the righteous government and constitution under which it was possessed, in proportion as its laws were carried into effect and that obedience to them rendered which was the condition of the blessing. And were it credible that the import of all this could fail to be apprehended, and that the design of God should be misinterpreted to be the concentrating of His people's desires in Canaan alone, and the fixing their hopes on "the things seen and temporal" to the exclusion of "the things not seen and eternal:" could it be supposed that the great verity thus foreshadowed was not apprehended, and that the type would not be read, if not in its own light, in the light of the antecedent promise of which this possession of the land was the earnest and pledge: there was super-added a continuous stream of contemporary prophecy, which in this instance was more than an "insinuation,"—a clear and intelligible promise. For if this (as again truly observes the last quoted author, speaking of the Levitical ordinances) would lead the religious and reflecting mind to look beyond the types of the Ceremonial Law to "some more efficacious mode of atonement" than was provided by "the blood of bulls and of goats," and to aspire "after an inward purity which bodily lustration might represent, but could not supply," by its "speaking more and more to the disparagement of the legal and Levitical worship, at the same time that it pressed the Moral Law and enlarged upon the promises and mercies of the Christian covenant" (e. g. Ps. li. 16, 17, with 2-6, l. 7-14. Isa. i. 11-17. Micah, vi. 6-8, &c.): so (he might have added), it would also lead such to look beyond the possession of Canaan to another and better inheritance, by the "glorious things" spoken of that land

which never were, nor could have been, realized in that dispensation. As, for example, when—with manifest allusion to Solomon as His type—a successor to David's throne was promised whose reign should fulfil the prophecy of the seventy-second Psalm; or that of Isa., xi. 1-9, where the future destination of Israel's land as the centre of that kingdom is so express as not to be mistaken,—“They shall not hurt nor destroy *in all my holy mountain*; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.” Or, again, when—as the antetype of the Theocracy—it was foretold (ch. xxiv. 23), “Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign *in Mount Zion, and in Jerusalem*, and before his ancients gloriously.” Or, as in the next chapter (ver. 7, 8),—“And He will destroy *in this mountain* the face of the covering cast over all people, and the vail that is spread over all nations. *He will swallow up death in victory*; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the Lord hath spoken it,” &c.

But the type and prophecy were understood in their main scope and purport. They engendered the national expectation of the Messiah's kingdom, which,—though it is now usual to speak of it as altogether mistaken and carnal because identified with another condition of this world, and the possession under other circumstances of the land of promise—embraced the hope of the resurrection of the dead (of the patriarchs specially, and all who should be partakers of their faith): the hope still at the present day of the nation, grounded on the Old Testament Scriptures, irrespective of the Christian revelation and of faith in HIM whom they have yet to learn is the only foundation of it—“the Prince [*or* Author] of Life;” through Whom, as the promised REDEEMER, the hope was entertained from the beginning; but who now by His Resurrection has realized

and substantiated it: "hath abolished death, and brought life and immortality to light by the Gospel."

Were it indeed maintained that this hope—the hope of immortality and of the resurrection—was then unknown in its excelling glory as now revealed; as conformity to the image of Christ, and being "fashioned like unto His glorious body," in consequence of the participation of His Spirit: this were indeed indisputable. As also the more glorious inheritance reserved for those who are "heirs of God and joint-heirs with Christ," in virtue of which title it is said, that "He that overcometh shall sit down with Him in His throne," and "inherit," not "the earth" only, but "*all things*." (Rev. iii. 21, xxi. 7.) In other words—that redemption was not conceived of in that which is more than salvation or the remedy of man's fall, and was only looked for as the *restoration* of man and his original inheritance: *this* is as certain as that the foundation-truth of all—the Incarnation—was still in "mystery," and "the Holy Ghost was not yet given," by whom, as the Spirit of Jesus risen, ascended, and glorified, the adoption of the Church in Christ is now made known. But here it is the light of the New Testament breaks in—with the *manifestation* of God in the flesh: not to give man for the first time the hope of deliverance from death and a future life, but to superadd to this a hope of glory as far excelling that of his original state when first created as the glory of his new Head, the Second Adam, exceeds that of the First—the "spiritual" (τὸ πνευματικόν) to the "natural" (τὸ ψυχικόν); and "the celestial" to "the terrestrial."—See 1 Cor. xv. 45, 46, *Gr.*, and 40, 47–49.

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